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Aelfric's Lives of Saints.

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Aelfric's Lives of Saints,

BEING

A Set of Sermons on Saints' Days formerly observed by the English Church,

EDITED FROM MANUSCRIPT JULIUS E. VII IN THE COTTONIAN COLLECTION, WITH VARIOUS READINGS FROM OTHER MANUSCRIPTS,

BY THE

REV. WALTER W. SKEAT, M.A.

Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge.

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OXFORD:

BY E. PICKARD HALL, M.A., AND J. H. STACY,

PRINTERS TO THE UNIVERSITY.

PRELIMINARY NOTICE.

ÆLFRIC'S Lives of Saints, now for the first time printed, may practically be regarded as forming a 'third series' of Ælfric's Homilies. The first series was printed for the Ælfric Society in 1844, with the title—'The Homilies of the Anglo-Saxon Church. The First Part, containing the Sermones Catholici, or Homilies of Ælfric, in the original Anglo-Saxon, with an English Version. Vol. I. By Benjamin Thorpe, F.S.A.' The second series was printed for the same society in 1846, with precisely the same title, excepting only the substitution of 'Vol. II.' for 'Vol. I.'

The use of the phrase 'The First Part' in the above title is remarkable, since we are not told what the 'Second Part' was to be, nor did any 'Second Part' ever appear. However, in the list of Ælfric's works given in the Preface to vol. i., there is mention of 'A Collection of Homilies on the Saints' days observed by the Anglo-Saxon Church.' It would therefore seem as if Mr. Thorpe had at one time the intention of publishing a second part, which most likely would have contained the Lives which I have now undertaken to edit for the Early English Text Society.

Instead of 'second part,' I employ the term 'third series,' because it better describes the exact state of the case. Mr.

Thorpe's first volume gives us a 'first series,' extending over nearly a whole year, from Christmas to the second Sunday in Advent. His second volume gives us a 'second series,' again commencing at Christmas, and coming down to the Deposition of St. Martin (Nov. 11); followed by a few occasional homilies and some prayers. This enables us at once to understand Ælfric's allusion to his 'two former books' in his own preface to the present work; see page 3, l. 7. In like manner, the Lives of Saints are arranged nearly in the order of the calendar, and present us with a 'third series'; though they were doubtless intended to constitute an independent work, and are written, on the whole, in a more poetical and less didactic style.

There is only one good MS. which could be taken as the foundation for the text, to which I have, accordingly, adhered throughout. This is the MS. marked Julius E. vii, in the Cottonian collection in the British Museum. But I have taken the opportunity of collating other MSS., wherever any other copies of the Lives exist, giving all the various readings in foot-notes, with the exception of a few late spellings that are, comparatively, of no value. The number of copies of each Life is given at the head of each, with an explanation of the symbols denoting the MSS[1].

I have to remark that MS. O. (Otho, B. x) and MS. V. (Vitellius, D. xvii) are both very much injured by fire, many leaves being lost and destroyed. By help of the printed text, I have been enabled to give several good readings from them in passages which, without such assistance, are hardly legible. Many of the Lives are written in a loose sort of alliterative

[1] Tables exhibiting *all* the copies of *all* of Ælfric's Homilies are printed in the Seventh Report of the E. E. T. S. for 1871. In the table of Homilies in MS. Julius, E. vii., the first homily is marked as being 'unique.' But it appears that this is not exactly the case, since the homily in MS. Bodley 343, no. lxxv, fol. 155 (Wanley, p. 24), though beginning with different words, is practically the same thing. It is, however, a very late and inferior copy, from the various readings in which little is to be gathered. Yet I was glad to see that it contains the word *wile*, which, at p. 20, l. 170, I had inserted, by conjecture, to complete the sense.

verse; and, as the scribe, in general, has taken pains to mark off the lines by the insertion of points, I have printed them accordingly. The attempt to introduce alliteration has affected the style, and it is worth while to point this out by a different mode of printing. Those who prefer to consider the text as being all equally in prose can do so, by disregarding the division into lines. In the *first* homily (for such it is), there is no attempt at verse of any kind; but in most of the narratives some attempt at embellishment is very evident.

The text is printed precisely as it stands in the MS., unless in any case express notice to the contrary is given. This remark applies particularly to the accents and the punctuation. The very few contractions are expanded in the usual manner, the expansions being denoted by the use of italic letters. The sole exception to this rule is that the word 'and' is printed in roman type, though in the MS. it is always denoted by the usual symbol. Moreover, Latin quotations are printed in italics for the sake of distinctness, though written, in the MS., in the same characters as the rest of the text.

The modern English version of the Homilies, though revised by myself, is almost entirely the work of Miss Gunning, of Cambridge, and Miss Wilkinson, formerly of Dorking, who with great perseverance have translated not only most of the text as contained in this first part, but nearly all of the remaining Lives belonging to the same series[1]. For their kind and valuable assistance I am very grateful, as it has enabled me to proceed with the work in the midst of many other engagements.

[1] For the translations of the Lives of St. Eugenia, St. Julian, St. Lucy, and some others (as elsewhere noted), I am wholly responsible.

ÆLFRIC'S HOMILIES.

THIRD SERIES.

Part I Vol. I

ÆLFRIC'S HOMILIES.

[Cotton MS. Julius E. VII, leaf 1.]

INCIPIT PRAEFATIO HUIUS LIBRI.

HUNC QUOQ*UE* CODICEM TRANSTULIMUS DE LATINITATE AD usitatam[1] Anglicam sermocinationem, studentes aliis prodesse edificando ad fidem lectione huius narrationis quibus-cumque placuerit huic operi operam dare, siue legendo, seu Audiendo; quia estimo non esse ingratum fidelibus. Nam memini me in duobus anterioribus libris posuisse passiones uel uitas sanctorum ipsorum, quos gens ista caelebre colit cum ueneratione festi diei, et placuit nobis in isto codicello ordinare passiones etiam uel uitas sanctorum illorum quos non uulgus sed coenobite officiis uenerantur. Nec tamen plura promitto me scripturum hac lingua, quia nec conuenit huic sermocinationi plura inseri; ne forte despectui habeantur margarite *christi*. Ideoque reticemus de libro uitæ[1] patrum, in quo multa subtilia habentur quæ non conueniunt aperiri laicis, nec nos ipsi ea quimus implere. Illa uero que scripturus sum suspicor non offendere audientes, sed magis fide torpentes recreare hortationibus, quia martyrum passiones nimium fidem erigant languentem. Unum cupio sciri hoc uolumen legentibus, quod nollem alicubi ponere duos imperatores siue cesares in hac narra-

[1] *MS.* usitatem. [2] *MS.* uita.

ÆLFRIC'S HOMILIES.

HERE BEGINNETH THE PREFACE TO THIS BOOK.

This book also have I translated from the Latin into the usual English speech, desiring to profit others by edifying them in the faith whenever they read this relation, as many, namely, as are pleased to study this work, either by reading or hearing it read; for I think it is not displeasing to the faithful. For I call to mind that, in two former books, I have set forth the Passions or Lives of those saints whom that illustrious nation celebrates by honouring their festival, and it has [now] pleased me to set forth, in this book, the Passions as well as the Lives of those saints whom not the vulgar, but the monks, honour by special services. I do not promise, however, to write very many in this tongue, because it is not fitting that many should be translated into our language, lest peradventure the pearls of Christ be had in disrespect. And therefore I hold my peace as to the book called *Vitæ Patrum*, wherein are contained many subtle points which ought not to be laid open to the laity, nor indeed are we ourselves quite able to fathom them. But I think that those things which I am now going to write will not at all offend the hearers, but will rather refresh by their exhortations such as are slothful in the faith, since the Passions of the Martyrs greatly revive a failing faith. I desire that one point should be especially noted by them that read this book, viz. that I do not like in any passage to speak of *two* emperors or Cæsars in the story *at the same time*,

tione simul, sicut in latinitate legimus; sed unum imperatorem in persecutione martyrum ponimus ubique; Sicut gens nostra uni regi subditur, et usitata est de uno rege non de duobus loqui. Nec potuimus in ista translatione semper uerbum ex uerbo transferre, sed tamen sensum ex sensu, sicut inuenimus in sancta scriptura, diligenter curauimus uertere Simplici et aperta locutione quatinus proficiat Audientibus. Hoc sciendum etiam quod prolixiores passiones breuiamus uerbis, non adeo sensu, ne fastidiosis ingeratur tedium si tanta prolixitas erit in propria lingua quanta est in latina; et non semper breuitas sermonem deturpat sed multoticns honestiorem reddit. Non mihi imputetur quod diuinam scripturam [1] nostrae lingue infero, quia arguet me praecatus multorum fidelium et maxime æþelwerdi ducis et æðelmeri nostri, qui ardentissime nostras interpretationes Amplectuntur lectitando; sed decreui modo quiescere post quartum librum A tali studio, ne superfluus iudicer.

ÆLFRIC GRET EADMODLICE ÆÐELWERD EALDORMAN and ic secge þe leof . þæt ic hæbbe nu gegaderod on þyssere béc þæra halgena þrowunga þe me to onhagode on englisc to awendene . for þan þe ðu leof swiðost and æðelmær swylcera gewrita me bædon . and of handum gelæhton eowerne geleafan to getrymmenne . mid þære gerecednysse . þe ge on eowrum gereorde næfdon ær. Þu wast leof þæt we awendon on þam twam ærrum bocum þæra halgena þrowunga and lif . þe angel-cynn mid freols-dagum wurþað. Nu ge-wearð us þæt we þas bóc be þæra halgena ðrowungum and life . gedihton þe mynster-menn mid heora þenungum betwux him wurðiað.

Ne secge we nán þincg niwes on þissere gesetnysse .
forþan ðe hit stod gefyrn awriten
on ledenbocum þeah þe þa læwedan men þæt nyston .

[1] leaf 1, back.

as we read of in the Latin; but I everywhere speak of *one* emperor as being concerned in the persecution of the martyrs; just as our own nation is subject to *one* king, and is accustomed to speak of one king, and not of two. Nor am I able, in this translation, to render everything word for word, but I have at any rate carefully endeavoured to give exact sense for sense, just as I find it in the holy writing, by means of such simple and obvious language as may profit them that hear it. It is to be further noted that I abridge the longer narratives of the Passions, not as regards the sense but in the language, in order that no tediousness may be inflicted on the fastidious, as might be the case if as much prolixity were used in our own language as occurs in the Latin; and we know that brevity does not always deprave speech but oftentimes makes it more charming. Let it not be considered as a fault in me that I turn sacred narrative into our own tongue, since the request of many of the faithful shall clear me in this matter, particularly that of the governor Æthelwerd, and of my friend Æthelmer, who most highly honour my translations by their perusal of them; nevertheless I have resolved at last to desist from such labour after completing the fourth book, that I may not be regarded as too tedious.

Ælfric humbly greeteth alderman Æthelwerd, and I tell thee, beloved, that I have now collected in this book such Passions of the Saints as I have had leisure to translate into English, because that thou, beloved, and Æthelmær earnestly prayed me for such writings, and received them at my hands for the confirmation of your faith by means of this history, which ye never had in your language before. Thou knowest, beloved, that we translated in the two former books the Passions and Lives of the saints which the English nation honoureth with festivals; now it has seemed good to us that we should write this book concerning the sufferings and lives of the Saints whom monks in their offices honour amongst themselves.

We say nothing new in this book,
because it has stood written down long since
in Latin books, though lay-men knew it not.

Nelle we eac mid leasungum þyllic liccetan .
forþan þe geleaffulle fæderas and halige lareowas
hit awriton on leden-spræce . to langum gemynde .
and to trymmincge þam towerdum mannum .
Sum witega clypode þurh þone halgan gast and cwæð . Mirabilis
deus in sanctis suis . et cet. Wundorlic is god on his halgum .
he sylf forgifð mihte and strengðe his folce . gebletsod ís hé god.
We awritað fela wundra on þissere béc . forþan þe god is wundor-
lic on his halgum swa swa we ær sædon . and his halgena wundra
wurðiað hine . forþan þe hé worhte þa wundra þurh hí.
An woruld-cyningc hæfð fela þegna
and mislice wicneras . he ne mæg beon wurðful cyningc
buton he hæbbe þa geþincðe þe him gebyriað .
and swylce þening-men . þe þeawfæstnysse him gebeodon.
Swa is eac þam [1] ælmihtigan gode þe ealle þingc gesceop .
him gerisð þæt he hæbbe halige þenas
þe his willan gefyllað . and þæra is fela
on mannum anum þe he of middan-earde geceas .
þæt nan bocere ne mæg þeah he mycel cunne .
heora naman awriten . forþan þe hí nat nan man .
Hi synd ungeryme swa swa hit gerisð gode .
ac we woldon gesettan be sumum þas bóc .
mannum to getrymminge . and to munde us sylfum .
þæt hí us þingion to þam ælmihtigan gode .
swa swa we on worulde heora wundra cyðað .
Ic bidde nu on godes naman gif hwa þas bóc awritan wille .
þæt he hí wél gerihte be þære bysne . and þær namare betwux
ne sette þonne we awendon .

Uale in domino .

[1] leaf 2.

Neither will we feign such things by means of falsehoods,
because devout fathers and holy doctors
wrote it in the Latin tongue, for a lasting memorial,
and to confirm the faith of future generations.

A certain prophet cried by the Holy Ghost, and said '*Mirabilis Deus in Sanctis suis*,' *et cetera*: 'wonderful is God in His Saints; He shall give power and strength unto His people; blessed is God.' We shall describe many wonders in this book, because God is wonderful in His Saints, as we said before, and the miracles of His Saints glorify Him, because He wrought them by their means.
An earthly king hath many servants
and divers stewards; he cannot be an honoured king
unless he have the state which befitteth him,
and as it were serving-men to offer him their obedience.
So likewise is it with Almighty God who created all things;
it befitteth Him that He should have holy servants
who may fulfil His will, and of these there are many
even amongst mankind whom He chose out of the world,
so that no scribe, though he know much,
may write their names, because no man knoweth them.
They are innumerable, as befitteth God;
but we desire to write this book concerning some of them,
for the encouragement of other men and for our own security,
that they may intercede for us with Almighty God,
even as we on earth make known their miracles.

I pray now in God's name, if any man desire to transcribe this book, that he correct it well according to the copy; and set down therein no more than we have translated.

Farewell in the Lord.

[leaf 2, back.]

INCIPIUNT CAPITULA.

I. De natiuitate *christi*.
II. De *Sancta* Eugenia.
III. De *Sancto* Basilio.
IIII. De *Sancto* Iuliano *et* basilissa.
V. De *Sancto* Sebastiano.
VI. De *Sancto* Mauro.
VII. De *Sancta* Agnete.
VIII. De *Sancta* Agàtha.
[IX.] Et *sancta* lucia [1].
VIIII. [X.] De Cathedra *sancti* petri.
X. [XI.] De xl. militibus.
XI. [XII.] De capite Ieiunii.
XII. [XIII.] De Oratione moysi.
XIII. [XIV.] De *Sancto* Georgio.
XIIII. [XV.] De *Sancto* Marco euangelista.
XV. [XVI.] De Memoria *sanctorum*.
XVI. [XVII.] De Auguriis.
XVII. [XVIII.] De libro regum.
XIX [2]. De *sancto* Albano.
XX. De *Sancto* æðeldryðа.
XXI. De *Sancto* swyðuno.
XXII. De *Sancto* Appollonare.
XXIII. De VII.tem Dormientium (*sic*).
XXIIII. De Abdone *et* senne.
XXV. De Machabeis.
XXVI. De *Sancto* Oswoldo.
XXVII. De *Sancta* cruce.
XXVIII. De Legione thebeorum.
XXIX. De *Sancto* Dionisio.

[1] These two, St. Agatha and St. Lucy, are counted as one, which throws out the numbering as far as Chapter XVIII.

[2] Here a number is missed, but it brings the numbering right again.

HERE BEGIN THE CHAPTERS.

I. Of the Nativity of Christ. (Dec. 25).
II. Of Saint Eugenia. (Dec. 25).
III. Of Saint Basil. (Jan. 1).
IV. Of Saint Julian and Basilissa. (Jan. 9; *called* Jan. 13).
V. Of Saint Sebastian. (Jan. 20).
VI. Of Saint Maurus. (Jan. 15).
VII. Of Saint Agnes. (Jan. 21).
VIII. Of Saint Agatha; (Feb. 5).
IX. and Saint Lucy. (Dec. 13).
X. Of the chair of Saint Peter. (Feb. 22).
XI. Of the Forty Soldiers. (Mar. 9).
XII. Of the beginning of the Fast. (Ash Wednesday).
XIII. Of the Prayer of Moses.
XIV. Of Saint George. (Apr. 23).
XV. Of Saint Mark the Evangelist. (Apr. 25).
XVI. Of the memory of the Saints.
XVII. Of Auguries.
XVIII. Of the Book of Kings.
XIX. Of Saint Alban. (June 22).
XX. Of Saint Æðeldryða. (June 23).
XXI. Of Saint Swythun. (July 2).
XXII. Of Saint Apollinaris. (July 23).
XXIII. Of the Seven Sleepers. (July 27).
XXIV. Of Abdon and Sennes. (July 30).
XXV. Of the Machabees. (Aug. 1).
XXVI. Of Saint Oswold. (Aug. 5).
XXVII. Of the Holy Cross. (Sep. 14).
XXVIII. Of the Theban Legion. (Sep. 22).
XXIX. Of Saint Dionysius (Denis; Oct. 9).

XXX. De *Sancto* Eustachio.
XXXI. De *Sancto* Martino.
XXXII. De *Sancto* Eadmundo.
XXXIII. De *Sancta* eufrosia (*sic*).
XXXIIII. De *Sancta* cæcilia.
XXXV. De Crisanto et daria.
XXXVI. De *Sancto* Thoma *Apostolo*.
XXXVII. De Int*e*rrogationib*us* sigewulfi pr*e*sb*y*t*e*r[i].
XXXVIII. De Falsis diis.
XXXVIIII. De xii. Abusiuis.

I.

[leaf 3, back. There seems to be no other copy of this Homily.]

UIII KA*LENDAS* IAN*UARII.* NATIUITAS D*OMI*NI NOS*T*RI IE*S*U *CHRISTI.*

Men ða leofestan hwilon ér we sædon eow hú ure hælend crist on þisum dæge on soðre menniscnysse acenned wæs of þæm halgan mædene marian. Nu wylle we swa þeah for ðyses dæges mærðe eower mód mid þære gastlican lare onbryrdan eow tó blisse þurh gód[1]. Sume gedwól-ménn wæron þuruh deoful beswicane swa *þæt* hi cwædon *þæt* crist godes sunu nære æfre mid þam halgan fæder wuniende. ác wære súm tíma. ær þan þe he acenned wære. ac *þæt* halige godspéll hæfð oferswiðod swylcera gedwolena andgit for-oft. Þa iudeiscan axodon crist hwæt he wære. Ða andwyrde he him þus. Ego súm principium . qui et loquor uobis. Ic eom angínn. þe eow to spræce. Nu ge habbað gehered hu se hælend be him sylfum spræc. *þæt* hé is ordfruma. and angin ealra þinga. mid his heofonlican fæder. and mid þam halgan gaste. Se fæder is ángin. and se sunu ís angin. and se halga gást ís angin. ác hí ne synd na þreo anginnu. ác hí ealle þry synden án angin.

[1] *Probably an error for* god.

XXX. Of Saint Eustace. (Nov. 2).
XXXI. Of Saint Martin. (Nov. 11).
XXXII. Of Saint Edmund. (Nov. 20).
XXXIII. Of Saint Euphrasia. (Feb. 11).
XXXIV. Of Saint Cecilia. (Nov. 22).
XXXV. Of Crisantus and Daria. (Dec. 1).
XXXVI. Of Saint Thomas the Apostle. (Dec. 21).
XXXVII. Of the Questions of Sigewulf the Priest.
XXXVIII. Of False Gods.
XXXIX. Of the Twelve Abuses.

I.

DECEMBER 25. THE NATIVITY OF OUR LORD JESUS CHRIST.

MEN beloved, we told you erewhile how our Saviour Christ was on this day born in true human nature of the holy Virgin Mary. Nevertheless, we now desire, for the honour of this day, to stir up your minds by ghostly teaching for your happiness, by the grace of God. There were certain heretics beguiled by the devil, so that they said that Christ the Son of God was not eternally dwelling with the Holy Father, but there was a certain time (period) before He was born; but the holy Gospel hath full oft surpassed the understanding of such heretics. The Jews asked Christ who He was; then answered He them thus: *Ego sum principium qui et loquor vobis:* 'I who speak unto you am the beginning.' Now have ye heard how Jesus spake of Himself, that He is the Originator and Beginning of all things, together with His Heavenly Father and with the Holy Ghost. The Father is the Beginning, and the Son is the Beginning, and the Holy Ghost is the Beginning; they are not three Beginnings, but they all three are one Beginning, and One

and án ælmihtig god æfre únbegunnen . and úngeændod . ac se man wét[1] þe wyle habban ænig þincg ær anginne . forþan ðe seo halige þrynnes . is anginn . and án scyppend ealra gesceafta and nan þing næs ne nys wuniende þe se an wyrhta ne gesceope; Gif hwylc gedwola. oððe awoffod man . wyle furðor smeagen and þæt anginn oferstígan . mid dysilicere dyrstignesse . þonne bið he þam men gelíc þe arærþ sume heage hlæddre . and stihð be þære hlæddre stapum . oðþæt he to ðæm ænde becume . and wylle þonne git stígan ufor . astihð þonne buton stapum . oð þæt he stedeleas fylþ mid mycclum wyrsan fylle swa he furðor stáh. Ðreo þing synd on middanearde . án is hwilwend-lic . þe hæfð ægðer ge ordfrumman ge ende . þæt synd nytenu . and ealle sawul-lease þing þe on-gunnan þa þa hí god gesceop . and æft geændiað and to nahte[2] gewurðaþ. Oðer þing ís éce . swa þæt hit hæfð ordfruman . and næfð nenne ende . þæt synd ænglas and manna saula . þe ongunnen ða þa hí god gesceop . úc hí ne ge-endiað næfre. Ðridde þing ís ece . swá þæt hit næfð naðor ne ordfruman ne ende . þæt ís se ána ælmihtiga god on þrynnesse . and ón annysse . æfre wuniende un-asmeagendlic . and un-asæcgendlíc. Se fæder ís angin . of nanum oðrum . and se sunu ís angin . æfre of þam fæder acenned . and se halga gast ís angin . æfre of þam fæder . and of þam sunu . na acenned úc forð-stæppende forðan þe se sunu is þæs fæder wísdom . of him . and mid him . and se halga gast ís heora begra wylle . and lufu . of him bam . and mid him bam. On ðisne enne god wé sceolon gelcafan . and hine mid weorcum wurðian . forðan . þe ealle þa halgan béc ægðer ge on þære ealdan . æ . ge on þære níwan soðlice sprecað be þere halgan ðrynnysse . and soðre annysse. Þæs án scyppend wát ealle þing . and gesihð ge þæt gedón ís . ge þæt þe nú ís . ge þæt ðe to-weard ís . ne he nán þing ne for-gít . ne him nan þing ætfleon ne mæg. Ne ón-dret he him nanes þinges . forðan þe he næfð nenne riccran . ne furðon nanne him gelicne. Symble he bið gyfende . and he ne wanað swa-þæh nan þing hís . ne him nanes þinges nis neod-þearf. Symble he bið ælmihtig god . forðan ðe he

[1] MS. wæt, *alt.* to wát ; *read* wét ; *not* wát (knows). [2] leaf 4.

Almighty God, ever unbegun and unended. But the man is mad who wishes to have anything before a beginning; because the Holy Trinity is the Beginning and the One Creator of all creatures, and there never was nor now exists anything that the One Worker hath not created. If any heretic or frenzied man seek to enquire further and go beyond the beginning with foolish presumption, he is like unto a man who reareth a high ladder, and climbeth by the steps of the ladder until he be come to the end; and then, desiring to climb yet higher, he climbeth without the steps until that, having no standing-place, he falleth with so much the worse a fall as he further clomb.

There are three things on this earth: one is transitory, which hath both beginning and end; such are beasts and all soulless things which began when God created them, and afterward come to an end and turn to nothing. The second thing is eternal, so that it hath a beginning and hath no end; such are angels and souls of men, which began when God created them, but they never end. The third thing is eternal, so that it hath neither beginning nor end; such is the One Almighty God in Trinity and Unity, who continueth ever unsearchable and unspeakable. The Father is the Beginning, of none other; and the Son is the Beginning, eternally begotten of the Father; and the Holy Ghost is the Beginning, eternally of the Father and of the Son, not begotten, but proceeding; because the Son is the Father's Wisdom, of Him and with Him; and the Holy Ghost is the Will and the Love of Them both, of Them both and with Them both. In this One God we must believe, and honour Him with our works, because all the holy books, both in the Old Law and in the New, speak indeed concerning the Holy Trinity and Very Unity. This One Creator knoweth all things, and seeth both that which hath been, and that which now is, and that which is to come; neither forgetteth He anything, nor may anything escape Him. Neither is He afraid of anything, because He hath none more powerful than Himself, nor even any equal to Him. He is ever bestowing, yet never loseth any part of Himself, neither is anything needful to Him. He is ever Almighty God, because that He ever willeth good and never

symble wyle gód . and næfre nán yfel . ác he hatað þá yfel- 48
wyrcendan . and þá unriht-wisan. Đá gesceafta þe þæs án scyppend
gescéop synden mænig-fealde . and mislices hiwes . and úngelíce farað.
Sume sindon ungesewenlice gastas . butan lichoman swá swá synd
ænglas on heofonum. Sume syndan creopende on eorðan . mid 52
eallum lichoman . swá swá wurmas doð. Sume gað on twam
fotum . sume on feower fotum. Sume fleoð mid fyðerum . sume on
flodum swimmað . and hí ealle swa-þæh alotene beoð [1] to þære
eorðan weard . and þider wilniað . oððe þæs þe him lyst . oððe þæs 56
þe hí beþurfon . ác se mán ana gæð úprihte . *þæt* getacnað . *þæt* hé
sceall má þæncan úpp . þonne nyðer . þelæs þe *þæt* mód sy neoðer.
þonne se lichoma and he sceal smeagen embe *þæt* æce líf . þe hé to
gesceapen wæs . swiðor þonne embe þa eorðlican þing . swá swá hís 60
wæstm him gebicnað. Ealle þás gesceafta habbað anginn . and sume
eac ende swá swá we ǽr cwǽdon . ác se soða scyppend næfð nán
angin . forðan þe he ís him sylf angin . na gesceapen . ne geworht .
Se geworhte ealle þing . and wunað . á . ón ǽcnysse. Hine ne 64
mihte nán þing gewyrcean . for ðon þe nán þing næs ær hé .
and gif hé geworht wære ne wurde hé næfre ælmihtig god.
Æft gif hwylc gewytleas man . wenð *þæt* he hine sylfne ge-
worhte . þonne axie wé hú hé mihte hine sylfne gewyrcean gif 68
he ǽr nés. He wæs æfre úngeworht . and æfre wunað un-ge-endod.
His we magon wundrian . and wé ne magon . ne ne motan . ná furðor
embe þis smeagen . gif we nellað us sylfe for-pæran . Seo sunne þe
onliht ealne mid-eard ís godes gesceaft . and we magon understandan 72
þæt hyre leoht ís of hyre . ná heo of *þam* leohte . and seo hætu gæð of
þære sunnan . and of hire leohte gelíce. Swá eac þæs ælmihtigan
godes sunu ís æfre of þæm fæder acenned . soð leoht . and soð
wisdom . and se halga gast ís æfre of him bam . na acenned . ác 76
forðsteppende . and sé sunu ána . under-fæng menniscnysse and on
þisum dege wearð to menn geboren . to þí *þæt* hé wolde ús to hís
ríce gefæccan. Nis nanum menn on ðisum deadlican life libben-
dum nanes þinges . swa mycel neod . swa him biþ *þæt* he cunne 80
þonne ælmihtigan god mid geleafan . and siþþan his agene sawle :
We habbað eow oft gesæd eowerne geleafan [2] be þære halgan ðryn-

[1] leaf 4, back. [2] leaf 5.

evil, but hateth the evil-doers and the unrighteous. The creatures whom this one Creator created are manifold, and of various form, and move diversely. Some are invisible spirits without body, as are the angels in Heaven; some creep on the earth with their whole body as worms do; some go on two feet, some on four feet, some fly with wings, some swim in the waters, and yet all these are bowed down earthward, and thither is their desire, either because it pleaseth them or because they needs must; but man alone goeth upright, which signifieth that his thoughts should be more upward than downward, lest the mind be lower than the body; and that he ought to seek after the eternal life for which he was created rather than after earthly things; even as his form showeth him. All these creatures have a beginning, and some also an end, as we before said, but the true Creator hath no beginning, because He is Himself the beginning, neither created nor made. He made all things and continueth from everlasting to everlasting; nothing could make Him, because nothing was before Him; and if He had been made, then could He never have been Almighty God. Again, if any witless man think that God made Himself, we ask him how He could have made Himself if He existed not before? He was ever unmade, and ever continueth unending; we may wonder at Him, but we may not, and must not, enquire further concerning this, if we would not lose ourselves. The sun which lighteth up the whole earth is God's creature, and we can understand that her light is from herself and not she from the light, and the heat proceedeth equally from the sun and from her light. So likewise the Son of Almighty God is eternally begotten of the Father, true light and true wisdom; and the Holy Ghost is eternally of Them both, not begotten, but proceeding; and the Son alone took human nature, and on this day was born as man, to the end that He might fetch us to His kingdom. There is nothing so needful to any man living in this mortal life as that he should know the Almighty God by faith, and afterwards [know] his own soul.

We have often spoken to you of your faith concerning the Holy Trinity; now will we, if we can, briefly tell you something about

nysse. Nu wylle we eow sum þing be eowre sawle sæccgan . sceort-
lice gif wé magon. Ealle þa geleaffullan fæderas þe godes lare 84
awriton . sædon untwylice . and geþwærlehton on þam anum . þæt
god gescypð ælces mannes sawle . and seo sawl nis na of godes
agenum gecynde. Gif heo wære of godes gecynde genumen .
witodlice ne mihte heo singian. Þam men ís gecyndelic þæt hé 88
lufige þæt þæt gód is. Hwæt is gód butan gode anum se þe is
healic godnisse . butan þam ne mæg nan man nan þing godes habban .
Ðas godnysse we sceolan simble lufian þe ús ælc gód ofcymþ . ac
þissere godnysse lufu ne mæg beon butan on þære sawle . and seo 92
án sawul ís æðelboren þe ðonne lufað þe heo fram com . þe hí
þyllice gescéop þæt heo on hire andgyte habban mihte godes ánlic-
nesse and gelicnesse . and þæs wyrðe wære . þæt hyre gód on-
wunode. Uþwytan sæcgað . þæt þære sawle gecynd is ðryfeald . 96
An dæl is on hire gewylnigend-lic . oðer yrsigend-lic . þrydde ge-
sceadwislic. Twægen þissera dæla habbað deor and nytenu mid ús .
þæt ís gewylnunge and yrre. Se man ana hæfð gesceád . and ræd .
and andgit. Gewylnung is þam menn forgifen to gewilnienne þa 100
ðing þe him fremiað to nit-wyrðum þingum and to þære ecan hæle .
Þonne gif seo gewylnung mis-went . þonne acenð he gyfernesse .
and forlygr and gitsunge. Yrre ís ðære sawle forgifen . to ðy þæt
heo yrsige ongean lealtres . and ne beo na synnum under-þeodd . 104
for þan ðe crist cwæð . ælc þara þe synna wyrcð . ís þæra synna
ðeow. Gif þæt yrre bið on yfel awend . þonne cymð of þam un-
rotnisse . and æmylnysse. Gescead is ðære sawle forgifen to
gewyssienne and tó styrenne hire agen lif . [1]and ealle hire dæda. 108
Of þam gesceade gif hit miswænt . cymð modignysse and ydel gylp.
Gescead wexð on cildrum na seo sawul . and seo sawul þihþ on mæg-
enum . and ne bið namare þonne heo æt fruman wæs ac bið betere
ne heo ne underfæhð lichomlice mycelnysse. Seo sawul hæfð swa 112
swa we ær cwædon on hire gecynde . þære halgan þrynnysse anlic-
nysse . on þan þe heo hæfð gemynd . and andgit . and wyllan. An
sawul is . and án lif . and án edwist . þe þas ðreo þing hæfð on hire .
and þas ðreo þing na synd na ðreo líf ac án . ne þreo ædwiste ác án. 116

[1] leaf 5, back.

your own souls. All the orthodox fathers who wrote God's lore, spoke undoubtingly and unanimously agreed in this, that God createth each man's soul, and the soul is not of God's own nature. If it were taken from God's nature, evidently it could not sin. It is natural to man that he should love that which is good; who is good but God only, who is supreme goodness, without whom no man can have anything that is good? This goodness, from which cometh to us every good thing, we must ever love, but the love of this goodness cannot exist except in the soul, and only that soul is nobly-born that loveth Him from whom it came, who created it such that it might have God's image and likeness in its understanding, and might be worthy of this thing, viz. that God should dwell in it. Philosophers say that the soul's nature is threefold: the first part in her is capable of desire, the second of anger, the third of reason. Two of these parts, beasts and cattle have in common with us, that is to say, desire and anger; man only hath reason and speech and intelligence. Desire is given to man to desire that which profiteth him, both in things needful and for everlasting salvation; but if the desire be perverted, it begetteth Gluttony, and Lechery, and Avarice. Anger is given to the soul to the end that it may be angry against vice, and be subject to no sins, because that Christ said, 'Whosoever committeth sins is the servant of sins.' If anger be turned to evil, then cometh therefrom Wrath and Sloth. Reason is given to the soul to direct and govern its own life and all its deeds; from reason, if it be perverted, proceed Pride and Vainboasting [Envy]. Reason, not the soul, waxeth in children; and the soul increaseth in virtues, yet is it no larger than it was at the beginning; but becometh better, though it receiveth no bodily increase.

The soul hath (as we before said) in its nature a likeness to the Holy Trinity, in that it hath memory, understanding, and will. It is one soul, and one life, and one substance, which hath in itself these three things; and these three things are not three lives, but one; not three substances, but one. The soul, or the life, or the

Seo sawul . oððe þæt lif . oððe seo edwist . synd gecwædene to hyre sylfra . and þæt gemynd . oððe þæt andgit . oþþe seo wylla . beoð gecwædene to sumum þinga . ed-lesendlice . and þas ðreo þing habbað annysse him betwynan . Ic undergyte . þæt ic wylle under- gytan and ge-munan . and ic wylle þæt ic under-gyte and gemune . þǽr þǽr þæt gemynd bið . þær bið þæt andgyt and se wylla . Uton nu behealden þá wundorlican swyftnysse þære sawle . heo hæfð swá mycele swyftnysse þæt heo on ánre tíde gif heo swá wyle . be- sceawað heofonan and ofer sǽ flyhð . land . and burga geond-færð . and ealle þas þing mid geþohte on hire sihðe gesæt . and swa hraðe swa heo gehyrð þære burge naman . þe heo ǽr cuðe . swá hraðe heo mæg þa burh on hire geþohte gescyppan hwylc heo bið . Eal swá be gehwylcum oðrum þingum þe heo ǽr cuðe . oððe ne cuðe . heo mæg on hire mode gescyppan . þonne heo gehyrð be þam spræcan . And swá styrigende ís seo sawul . þæt heo furðon ón slæpe ne gestylþ . ac ðonne hé smeað be rome byrig ne mæg heo þá hwíle smeagen be hierusalém . oððe þonne heo smeað be anum þing . ne mæg heo þa hwyle be oðrum þinge smeagen . ác biþ gebysgod mid þam anum ðinge oðþæt þæt geþoht ge- wyte . [1]and oðer cume . Witodlice god ælmihtig wát ealle þing togædere . and ealle þing hæfð on his andwerdnysse . and hí æfre beoþ ón his gesihþe . and næfre him úncuþe . and þis ís þæt ge- cwæden is þæt god ís æghwǽr eall . forðan ðe ealle þing þe æfre wæron oððe nú synd . oþþe ða þe towearde synd . calle hí synd on godes gesihðe . an-wearde . na ǽne . ác æfre . Seo sawul soðlice ís þæs lichoman líf . and þære sawle líf ís god . Gif seo sawul forlæt þonne lichoman þonne swælt seo lichoma . and gif god forlæt þa sawle for ormættum synnum . þonne swælt heo on þam sælran dæle swá þæt heo bið for-loren þam ecan life . and swá þeah næfre ne ge-endað on þam ecum wytum . þes[2] dǽð hire gelimpð . gif heo læt rixian on hire þá gewilnunge and þæt yrre . swiðor þonne þæt gescead þe hí gewysigen sceall to wel-dædum . á . Ðuruh þæt gescead ána we synd sælran þonne þa unge-sceadwysan nytenu . Mid twam wurðscipum ge-glængde se ælmihtiga scyppend þæs mannes sawle . þæt ís mid eccnysse[3] . and eadignysse . Ac heo

[1] Leaf 6. [2] MS þæs, *alt. to* þes. [3] æccnysee, *alt. to* eccynsse.

substance are considered by themselves separately; and the memory, or the understanding, or the will, are considered relatively to certain things, and these three have unity amongst themselves. I understand that which I will to understand and remember, and I will that which I understand and remember. Wherever memory is, there is understanding and will. Let us now consider the wonderful swiftness of the soul: it hath so great swiftness that at the same time, if it so will, it contemplateth heaven and flieth over sea, traverseth countries and cities, and in thought disposeth all these things in its vision; and as soon as it heareth the name of the city that it knew before, so soon can it in thought create that city, whatsoever it be. So also, as to every other thing that it before knew or knew not, it can create them in the mind whenever it heareth them spoken of. So active is the soul, that even in sleep it resteth not; but when it thinketh of the city of Rome it cannot at the same time think of Jerusalem, neither when it is thinking about one thing can it at the same time think of another, but is busied with that one thing until that thought depart and another come. Verily God Almighty knoweth all things at the same time, and hath all things present to Him, and they are ever in His sight, and never unknown to Him, and this is that which is said, that 'God is, everywhere, all things'; because that all things that ever were, or now are, or are to come, are all present to God's sight, not once but alway. The life of the body is the soul, and the life of the soul is God. If the soul leave the body, then the body dieth; and if God leave the soul because of very grievous sins, then dieth it in its better part, so that it is lost to the eternal life; but nevertheless it never cometh to an end in its eternal punishment.

This death betideth the soul if it allow desire and anger to reign in it, rather than reason, which should ever direct it to good deeds. Through reason alone are we better than the irrational beasts. With two dignities Almighty God adorned man's soul; that is to say, with immortality and happiness: but it lost happiness

for-leas þa eadignysse þa ða hé agylte . and heo ne mihte þa ec- 152
nysse for-leosan forðan þe heo ne ge-endað næfre . Þære sawle
wlyte ís . þæt heo hæbbe mihte . swá þæt heo lcahtres forbúge .
and heo bið atelic þurh leahtras gif he him under-lið . Ðære sawle
mihta syndon þas feower fyrmestan . and sælestan . prudentia . 156
þæt ís snoternysse . þurh þa heo sceal hyre scippend under-standan .
and hine lufian . and tosceaden (*sic*) god fram yfele . Oðer mægen
ís . Iustitia . þæt ís rihtwisnys . þurh þa heo sceal god wurðigan .
and rihtlice libban . Þæt ðrydde mægen ís . temperantia . þæt is 160
gemetegung . mid þære sceall seo sawul ealle þing gemætegian . þæt
hit to swiþe ne sy . ne to hwonlice . forðan þe hit ís awryten . Om-
nia nimia nocent . þæt ís ealle ofer-done [1] þing dæriað . Witodlice
gemetegung ís eallra mægena modor . Þæt feorðe mægen ís . For- 164
titudo . þæt ís strængð . oððe ánrednyss . þurh þá sceal seo sawul
for-bæran earfoðnysse mid ánrædum mode . for godes lufan . and
næfre þam deofle ne abúgan to forwyrde . Ðas feower mægenu
habbað ænne hynehelm . þæt ís seo soðe lufu . godes . and manna . 168
forðan þe seo sawul ís gesælig . ðe þonne scyppend lufað þe hí
gescéop . and hire gefæran . and him fremian [wile] swa heo fyrmest
mæge . Seo sawul ís gesceadwis gast . æfre cucu and mæg under-
fón ge godne wyllan . and yfelne . æfter agenum cyre . Se wél- 172
willende scyppend læt hí habben agenes cyres geweald . þá wearð
heo be agenum wyllan gewæmmed þurh þæs deofles lare . Heo
wærð æft alysad þuruh godes gife . gif heo gode gehyrsumað .
Heo ís unge-sæwenlic . and ún-lichomlic . butan hæfe and butan 176
bleo . mid þam lichaman befangen . and on eallum limum wunigende .
Ne heo ne mæg be hyre agenre mihte of þam lichoman gewytan . ne
æft ongean cyrran . butan se wylle þe hi geworhte . and ón þonne
lichaman asænde . Heo ís on bocum manegum naman gecyged . be 180
hyre weorces þenungum . Hyre nama is anima þæt is sawul and seo
nama gelympð to hire life . And spiritus gast . belimpð to hire ymb-
wlátunge . Heo ís sensus . þæt ís andgit . oððe fel-nyss . þonne heo
gefret . Heo ís animus . þæt ís mód . þonne heo wát . Heo ís mens . 184
Þæt ís mód þonne heo under-stent . Heo ís memoria . þæt ís gemynd .
þonne heo gemanð . Heo ís ratio . þæt ís gesceád . þonne heo

[1] Leaf 6, back.

when it sinned; yet immortality it cannot lose, because it shall never end. The beauty of the soul is to have power, so that it may eschew evil; and it will be deformed through vices if it be subject unto them. The soul's powers are these four foremost and best ones; *Prudentia*, that is Prudence, whereby it must understand its Creator and love Him, and discern good from evil. The second virtue is *Justitia*, that is, righteousness [Justice], whereby it must worship God and live uprightly. The third virtue is *Temperantia*, that is moderation [Temperance], whereby the soul must measure all things, that it sin not by excess or by defect, because it is written, *Omnia nimia nocent:* 'All excesses [lit. things overdone] are hurtful.' Verily moderation is the Mother of all virtues. The fourth virtue is *Fortitudo* [Fortitude], that is, strength or constancy, whereby the soul should, with steadfast mind, endure hardness for God's love, and never yield to the Devil to its own destruction. These four virtues have one crown, that is, the true love of God and Man, because the soul is blessed that loveth the God who created it and its fellow-pilgrims, and [desireth] to do good to them to its utmost power. The soul is a rational spirit, which liveth for ever, and is capable of following either a good or an evil desire according to its own choice. The benevolent Creator letteth it have the command over its own choice; then became it corrupt by its own free-will, through the Devil's teaching; but it shall again be delivered through the grace of God, if it obey Him. It is invisible and incorporeal, without weight and without colour, clothed upon with the body, and dwelling in all the limbs. It cannot depart out of the body by its own power, nor return thither again except He who made it and sent it into the body should so will. It is called by various names in books, according to its offices. Its name is *Anima*, that is, Soul, and the name befitteth its life; and *Spiritus*, that is Spirit, which appertaineth to its contemplation. It is *Sensus*, that is, perception or sensation, when it perceiveth. It is *Animus*, that is, intellect, when it knoweth. It is *Mens*, that is, mind, when it understandeth. It is *Memoria*, that is, Memory, when it remembereth: It is *Ratio*, that is, Reason, when it reasoneth. It is *Voluntas*, that is

tó-scæt . Heo ís uoluntas . þæt ís wylla . þonne heo hwǽt wylc .
Ac swa þeah ealle þas naman syndon sawul . ælc sawul ís gást . 188
ác [1]swá þeah nis na ælc gast sawul . Se apostol paulus tó-
twæmde þæs gastes naman . and þæs modes þus cwæðende . Psal-
lam spiritu psallam et mente . Þæt is ón ænglisc . Ic singe mid
gaste . and ic singe mid mode Se singð mid gaste . se ðe clypað 192
þa word mid muðe . and ne under-stænt þæs andgites getacnunge .
and se singð mid mode se ðe þæs andgites getacnunge under-
stænt . Seo sawul is þæs lichoman hlæfdige . and heo gewissað
þa fíf andgitu þæs lichaman . swá swá óf cyne-sætle . Þá and- 196
gitu sint gehatene þus . Uisus . þæt ís gesihð . auditus . hlyst .
Gustus . swæc[2] on þam muðe . Odoratus . stǽnc . on þæra nosa .
tactus . hrepung . oððe grapung . on eallum limum . ác þeah
gewunelicost on þam handum . Ðas fíf andgitu gewisseð seo 200
sawul to hire wyllan . and hyre gedafnað þæt heo swá swá hlæf-
dige . geornlice foresceawige hwæt heo géhwylcum lime bebeode
to donne . oððe hwæt heo gehwylcum lime geþafige on gewylnunge
his gecyndes . þæt þǽr nan þing unþæslice ne gelympe on nanes 204
limes þenunge . Swá swá god ælmihtig oferstihð ealle gesceafta .
swá oferstihð seo sawul ealle lichamlice gesceafta mid wurðfulnysse
hyre gecyndes . and nán lichamlic gesceaft ne mæg beon hyre
wið-meten . We cwǽden ær þæt heo wære butan bleo . forþan ðe 208
heo nis na lichamlic . On lichaman bið bleoh . and seo sawul bið
swá ge-wlitegod . swa heo on worulde ge-earnode . Be þam cwæþ
crist on his godspelle . Tunc iusti fulgebunt sicut sol in regno
patris eorum . Þæt ýs on ænglisc . þonne scinað þa riht-wisan swá 212
swá sunne on heora fæder rice . Witodlice þa árleasan beoð heora
yfelum weorcum gelíce . Nis seo orþung þe wé ut blawaþ . and
in ateoð oþþe ure sawul [3]ác ís seo lyft þe ealle lichamlice þing
on lybbað . butan fixum anum þe on flodum lybbað . Oft bið seo 216
sawul ón anum þinge . oððe on anum geþohte . swá bysig þæt
heo ne gymð hwá hyre gehende bið . þeah ðe heo ón-locie . ne þeah
heo sume stemne gehyre . heo hit ne understent . ne þeah hí hwá
hreppe heo hit ne gefret . Hwilon heo besargað hyre lichoman 220
sarnissa . hwilon heo gladað on godum gelimpum . hwilon heo

[1] Leaf 7. [2] MS. spræc, *alt. to* swæc. [3] Leaf 7, back.

Will, when it willeth anything; nevertheless all these names are one soul. Every soul is a spirit, but nevertheless every spirit is not a soul. The Apostle Paul distinguished between these names of spirit and mind, thus saying—*Psallam spiritu, psallam et mente.* That is, in English, 'I will sing with the spirit, and I will sing with the mind.' He singeth with the spirit who uttereth the words with his mouth and understandeth not the signification of their meaning; and he sings with the mind who understandeth the signification of their meaning. The soul is the mistress of the body, and governeth the five senses of the body, as out of a royal throne. These senses are thus named: *Visus,* that is, Sight; *Auditus,* Hearing; *Gustus,* Taste with the mouth; *Odoratus,* Smelling with the nose; *Tactus,* Touching or feeling with all the limbs, but most usually with the hands.

The Soul directeth these five senses according to its will, and it behoveth it that, as a mistress, it should carefully consider what it will command each limb to do, or what it permitteth to each limb as regards its natural desire, that nothing unseemly should befal by means of any limb's service.

Like as God Almighty excelleth all creatures, so excelleth the soul all created bodies by the dignity of its nature, and no bodily creature may be compared with it. We said before that the soul was without colour, because it is incorporeal. A body hath colour, and the soul will be adorned according as it hath merited on earth; of this spake Christ in His Gospel, *Tunc justi fulgebunt sicut sol in regno patris eorum.* That is, in English, 'Then shall the righteous shine as the sun in their Father's kingdom.' Verily the wicked shall be like their own evil deeds. It is not our breath [*spiritus*] or our soul that we blow out and draw in, but air, in which all bodily things live, except only fishes that live in the waters. The soul is often so busy about one thing or one thought, that it heedeth not who may be near at hand, though it may be looking at him; and though it hear a voice, it understandeth it not; though any touch it, it feeleth him not. Sometimes it sorroweth for its body's pains, sometimes it rejoiceth in good fortune; sometimes it thinketh of things that it knew before;

þæncð þa ðing þe heo ær cuðe . hwilon heo wyle wytan þa ðing þe heo ær ne cuðe . Sume þing heo wyle . sume ðing heo nele . and ealle lichamlicra þinga hiw heo mæg on hyre sylfre gehiwian . and swá gehiwode on hyre mode gehealden . Ðære sawle wlyte ís *þæt* heo wisdom lufie . ná ðone eorðlican wisdom be *þam* þe þús awriten ís . Sapientia hui*us* mundi . stultitia est apud de*um* . Þysses middan-eardes wysdom . ís stuntnis ætforan gode . Ác þonne wisdom heo sceal leornian . *þæt* heo lufie gód . and hine æfre wurðige on eallu*m* hyre weorcu*m* . and þa þing leornige þe gode liciað . and þa þing forlæte þe him laðe syndon . Þæs wisdom ís awryten on halgu*m* bocu*m* . and be ðam ís þus ge-cwæden . Omnis sapientia a do*mino* deo est . Ælc wisdom ís of gode . Is nú forðy ælc man eadig and gesælig . se ðe for gode wis bið . and gif heo his weorc mid wisdome gefadað . Be þæm cwæð se ædiga iób . Þæs mannes wisdom ís árfæstnys . and soð ingehyd . *þæt* heo yfel forbúge . Witodlice *þæt* ís soþ wysdóm . *þæt* man gewylnige *þæt* soðe lif on þa*m* þe he æfre lybban mæg mid gode on wuldre gif hé hit on þyssere worulde ge-earnað . To þám us ge-læde seo leofa drihten crist . se ðe ís soð wysdom . and sawla líf . se ðe mid his ecan fæder . and mid þam halgan gaste . á on ecnysse leofað . AMEN.

II.

EODEM DIE NATALE SANCTE EUGENIE UIRGINIS.

[Another copy, much burnt and nearly useless, is in MS. Otho, B. 10, fol. 10. I give a few various readings, marked 'O.']

MÆG GE-HYRAN SE ÐE WYLE BE ÞAM HALGAN [1]mædene .
eugenian philyppus dæhter .
hú heo ðurh mægðhád mærlice þeah .
and þurh martyr-dóm þisne middan-eard ofer-swað.
Su*m* æþel-boren þægn wæs philippus gehaten .
ðone asende se casere commodus
þe on ðam dagu*m* rixode . fra*m* rome byrig
to ðære byrig ðe ís gehaten alexandria .
and he hine gesette to heah-gerefan

[1] Leaf 8.

sometimes it desireth to know those things that it before knew not. Some things it willeth, some things it willeth not; and every form of corporeal things it can shape within itself, and so shaped retain them in its mind. The soul's beauty consists in loving wisdom; not that earthly wisdom of which it is thus written, *Sapientia hujus mundi stultitia est apud deum:* 'The wisdom of this world is foolishness before God.' But this wisdom it should learn—to love God, and ever honour Him in all its works; to learn those things which please God, and forsake those things which are displeasing to Him. This wisdom is written of in Holy Scripture; and it is said of it, *Omnis sapientia a Domino Deo est:* 'Every wisdom is of God.' Wherefore every man is happy and blessed who is wise toward God, and if he order his deeds by the aid of wisdom. Concerning this spake blessed Job, 'Man's wisdom is righteousness, and his true knowledge is to depart from evil': Verily this is true wisdom, that a man desire the true life wherein he may live for ever with God in glory, if he merit it in this world. To this may our dear Lord Christ bring us, who is the true Wisdom, and the Life of souls, who with His Eternal Father and with the Holy Ghost liveth for ever and ever. Amen.

II.

DECEMBER XXV. ST. EUGENIA, VIRGIN.

He who wishes it, may hear concerning the holy maiden
Eugenia, the daughter of Philip;
how she by her virginity gloriously flourished,
and by martyrdom overcame this world.
A certain nobly-born thane was named Philip,
whom the emperor Commodus sent—
he who in those days ruled—from the city of Rome
to the city which is named Alexandria;
and he appointed him as chief ruler

ofer alexandrian . and ægyfto lande.
and hét *þæt* he heolde þa romaniscan gesætnysse.
Ðæs ðægn philippus . næs na gefullod on gode .
forþan þe cristendóm næs þagyt geond eall cuð .
and seo reþe æhtnyss þágyt næs gestylled.
His wíf wæs gecyged claudia
be þære he gestrynde twægen suna .
auitum . and særgium . and ane dohtor
eugenian . þe wé embe spræcaþ.
Ða befæste se fæder philippus tó lare .
þæt heo ón woruld-wysdome wære getogen .
æfter greciscre uðwytegunge . and lædenre getingnysse.
Eugenia þa *þæt* æðele mæden .
wel þeah ón wisdome . and ón uðwytegunge.
Þa becom hyre on hand þæs halgan apostoles lár
paules þæs mæran ealles manncynnes lareowes.
Þá wearð hyre mód mycclum on-bryrd
þuruh þá halgen lare . þeah ðe heo þá gyt hæðen wære.
Heo bæd þa hyre fæder *þæt* heo færen moste
geond his hames on alexandiscre scyre .
wolde swá cepan þære cristenra lare .
forðan þe heo næfde on ðære byrig nænne
geleaffulne mann þe hí læren cuþe .
forðan philippus aflygde þá cristenan
óf alexandrian . ealle on ær.
Hwæt þa EVGENIA ardlice færde .
oð *þæt* héo becóm þær ða cristenan sungen
mid mycelre blisse þus mærsigende gód.
Omnes dii gentium demonia . dominus autem cælos fecit.
Ealle þære hæðenra godas syndon deofla .
and dryhten soðlice heofonas geworhte.
Eugenia þa mycclum wearð [1] ónbryrd
and mid wope gespræc hire twægen cnihtas .
þære naman wæron . protus . et iacinctus .
þá wæron gelærede on leden . and on grecisc .

[1] Leaf 8, back.

over Alexandria and the land of Egypt,
and commanded him to observe the Roman law.
This thane Philip was not baptized unto God,
because Christianity was not yet known everywhere,
and the cruel persecution was not yet stilled.
His wife was named Claudia,
on whom he begat two sons,
Avitus and Sergius, and one daughter,
Eugenia, of whom we now speak.
Then her father Philip put her to school
that she might be educated in worldly wisdom
according to the Greek philosophy and Latin eloquence.
Eugenia then, that noble maiden,
well increased in wisdom and in philosophy.
Then came into her hands the holy apostle's doctrine,
[the words of] St. Paul, the famous teacher of all mankind.
Then was her mind greatly aroused
by the sacred doctrine, though she was still a heathen.
Then prayed she her father that she might go
away from his house in the city of Alexandria;
she thus desired to seek after the Christians' doctrine,
because she had no one in that city,
no believing man who could instruct her,
seeing that Philip drave away the Christians
from Alexandria beforehand, all of them.
So then Eugenia quickly journeyed
until she arrived where the Christians were singing
with great joy, thus glorifying God:
Omnes dii gentium demonia; dominus autem celos fecit:
'All the gods of the heathen are devils,
and verily the Lord created the heavens.'
Eugenia then was greatly stirred,
and with weeping addressed her two servants,
whose names were Protus and Jacinctus,
who had been instructed in Latin and in Greek,

mid eugenian mid woruld-licra lare .
and wæron eunuchi . þæt synt belisnode .
and wæron heora·hlæfdige holde and ge-trywe.
Đa nam eugenia hí on sundor-spræce .
hét hí gebroðra . and bæd þæt hí
hyre fæx forcurfon on wæpmonna wysan .
and mid wædum gehiwodon . swylce heo cniht wære .
wolde ðam cristenan genéalecan
ón wærlicum híwe . þæt heo ne wurde améldod.
Hí færdon ða þry . and heora gefæran forleton .
oðþæt hí becóman to ðære cristenra wununge.
Þær hí dæges and nihtes heora drihten heroden.
On ðam ylcan dæge com sum bisceop
helenus gehaten . haliges lifes .
mid mycelre meniu . án-modlice singende.
Uia iustorum recta facta est . et iter sanctorum preparata est.
Þæt ís þæra rihtwisra wæg . ís geriht-læced .
and þæra halgena siðfæt is gegearcod.
Þes bisceop worhta fæla wundra þuruh god .
and him wearð geswutelod ón swæfne be þy-sum .
and eall þæs mædenes mód him wearð ameldod.
Đá gespræc þæt mæden sumne messe-preost.
Eutropius gehaten þæt he hyre ærende
abude þam bisceope . þysum wordum geornlice .
wé ðry gebroðra wyllað gecyrran
fram þam fulan hæðen-scype . tó hælende criste .
and we nellað nátes hwon . ús næfre tó-tweman.
Þá þæs ón mergen se mæsse-preost
abead þæs mædenes word . þam mæron bisceope.
Þa hét se bisceop hí gelangian .
mycclum þanciende þam ælmihtigan gode .
þæt hé wolde hím onwreon þæs mædenes wyllan.
Hé genám hí þá onsundron . and sæde hyre gewislice .
hwæt heo man ne wæs . and hwylcere mægþe .
and þæt heo þurh mægð-[1]hád mycclum gelicode .

[1] Leaf 9.

together with Eugenia, in worldly doctrine,
and were *eunuchi*, that is to say, castrated,
and were to their mistress true and faithful.
Then Eugenia took them apart in conversation,
called them brethren, and besought that they
would shear her hair after the fashion of men,
and disguise her with garments as if she were a boy.
She desired to approach the Christians
in the garb of a man, that she might not be betrayed.
Then went these three, and left their companions,
until they arrived at the Christians' abode,
where they praised their Lord by night and by day.
On that same day came a certain bishop,
Helenus by name, of holy life,
with a great multitude, unanimously singing—
Via iustorum recta facta est, et iter sanctorum preparata est:
that is to say, 'The way of the righteous is guided,
and the path of the saints is prepared.'
This bishop wrought many miracles by God's help,
and it was revealed to him in a vision concerning this matter,
and all the maid's intent was made known to him.
Then the maiden addressed a certain mass-priest,
Eutropius by name, in order that he might declare
her errand to the bishop, speaking eagerly in these words:
'We three brethren are desirous to turn
from foul heathendom to Jesus Christ,
and we desire on no account to be separated from each other.'
When therefore in the morning the mass-priest
reported the maid's message to the famous bishop,
then the bishop bade her be called,
greatly thanking Almighty God,
that He had been pleased to reveal to him the maiden's will.
Then he took her asunder, and said to her assuredly
how she was no man, and of what kindred she was,
and how she, by the virginity which she had chosen,

þam heofon-lican cyninge . þe heo gecoren hæfde .
and cwæð þæt heo sceolde swiðlice æht-nyssa .
for mægð-hade ðrowian . and þeah beon gescyld
þurh þone soðan drihten . þe ge-scylt his gecorenan.
To hire twam cnihtum . he cwæð þæt hí heoldan
æþel-borennyss ón mode . þeah þe hí mannum þeowdon .
and cwæð þæt hí crist gespræce þysum godspellicum wordum.
Ne hate ic eow na þeowan . ác gé synd mine freond.
Þa be-bead se biscop þam gebógenan mædene .
þæt heo swá þurh-wunade . on þam wærlicum híwe .
oþþæt hí on fante gefullode wurdon .
and mynster-licre drohtnunge . dearnunge ge-þeodde.
Eugenia þa wunode on þam mynstre
mid wærlicum mode . þeah þe heo mæden wære .
mid hyre twam cnihtum . úncuð gehwám .
And heold on hyre þeawum halige drohtnunge .
ðurh modes liþnesse . and mycelre eadmodnesse .
and þurh halige mægnu . þam hælende ge-çwæmde.
Heo þeah on lare . þæs rihtan geleafan .
and ón godcundlicum gewrytum mid gódum wyllan .
and wearð awend of wulfe to sceape.
Hyre ge-euenlæhton . eac hyre cnihtas .
protus . et iacinctus . on synderlicre drohtnunge .
and hyre digol-nysse eallum be-dyrndon.
Philippus ðá se fæder forwearð on mode .
and séo modor claudia . mid murçnunge wæs for-numen .
and eall seo mægð ón mode wearð astyred .
and sohten þæt mæden mid mycelre sarnysse.
Hi axoden æt wyccum and æt wisum dryum .
eac æt heora leasum godum . be þære godes þinene.
Him wearð þá gesæd to soþum þinge.
þæt ðá godes hí ge-gripon for hyre godnysse .
Þá gelyfde se fæder þære leasunga
[1]and hét asmiðigen . of smætum golde

[1] Leaf 9, back.

greatly pleased the heavenly King;
and said, that she should extremely suffer persecutions
because of her virginity, and should yet be preserved
by help of the true Lord, who shields his chosen ones.
To her two servants he said, that they ought to preserve
true nobility in their minds, though they served men,
and said that Christ addressed them in these gospel-words,
'I call you not servants, but ye are my friends.'
Then the bishop bade the converted maiden
still to continue in the man's apparel,
until they had all been baptized in the font,
and to join secretly in the service in the minster.
Eugenia then dwelt in the minster
with a man's mind, though she were a maid,
with her two servants, unknown to every one,
and observed in her conduct the holy service
with gentleness of mind and great humility,
and by her holy virtues pleased the Saviour.
She increased in the doctrine of the true faith,
and in divine writ, with a good will,
and was changed (as it were) from a wolf to a sheep.
Her servants also imitated her, Protus and Jacinctus,
in private devotion, and wholly kept her secret.
Philip then, her father, was disordered in mind,
and her mother Claudia was seized with murmuring,
and all her kindred were stirred up in their minds,
and sought for the maiden with much sorrow.
They enquired of witches and of wise sorcerers,
and eke of their false gods, concerning God's handmaid.
Then it was reported to them for a true tale,
that the gods had taken her for her goodness.
Then the father believed the lying tale,
and bade men fashion, out of beaten gold,

hyre anlycnysse . and þá wurðode
swá swá halige gydenan . ac hit wæs gold swá þeah.
Þa æfter þrym gearum . þæs þe heo gecyrred wæs
gewát se abbod þe [1]hyre ealdor wæs .
and þá gebroðra sona ceosan ongunnen .
eugenian to abbude[2] . for hyre árfæstan life .
and nyston þæt heo wæs wimman swa þeah.
Ða wearð þæt mæden mycclum hoh-ful .
hú heo æfre wæras wissian sceolde.
Ne dorste swá þeah hí ealle gedréfan .
and hyra geþeaht forseon . ác fæng to ðam hade.
Hwæt ða eugenia hym eallum gebysnode[3]
mid goddre gedrohtnunge . tó godes þeowdome .
and mid cárfulnysse . þonne hyred gewissode.
Hyre ge-uðe þá se ælmihtiga wealdend.
þæt heo untrume menn mihte gehælan .
swá hwylcne swá heo geneosode licgende on sare.
Heo aflygde eac swylce þá fulan deofla .
fram ofsættum mannum . þurh soðne geleafan .
Þa wæs sum wíf wælig ón æhtum .
melantia gecyged . swiðe þearle ge-dreht .
mid lang-sumum feofore . and com tó ðære femnan .
Eugenia þá hí gesmyrode . mid gehalgodum ele .
and eac gemearcode mid rode-tacne .
and heo þæt reðe attor eall út aspáw . þe hyre dærede .
and wearþ gehæled þurh þæt halige mæden .
þa bead seo wydewe þam mædene sceattas
for hyre hæle . ác heo hí forsóc .
and tihte ðá oþre þæt heo hí dælde .
þearfum and wædlum for ðam gewissan eadleane.
Ðá gewænde seo wydewe ham to hyre agenum
and com siððan gelóme . mid leasum mode
to þam wlytegan mædene . wende þæt heo cniht wære .
and mænig-fealde sceattas hyre unmæðlice bead .
ác þa þa heo geseah . þæt seo soðfæste fæmne

[1] See MS. Otho B. x. fol. 10 (*as now numbered*). [2] abbode O. [3] bysnode O.

an image of her, and then worshipped it
as a holy goddess; but it was gold still.
Then after three years since her conversion,
the abbot, that was her elder, departed this life,
and the brethren immediately began to choose
Eugenia as their abbot, for her devout life,
and knew not that she was a woman all the while.
Then became the maiden extremely anxious
how she was ever to direct men;
yet durst she not offend them all
and despise their election, but accepted the office.
Well then, Eugenia set an example to them all
with good devotion to God's service,
and with carefulness governed the community.
Then the Almighty Ruler granted her,
that she might heal infirm men,
whom ever she visited, as they lay in sickness.
She drove away also foul devils
from possessed men, through the true faith.
Then was there a certain woman, wealthy in possessions,
by name Melantia, very sorely afflicted
with a long-lasting fever, and she came to the woman.
Eugenia then besmeared her with hallowed oil,
and moreover marked her with the sign of the cross,
and she vomited out all the evil venom that was harming her,
and was healed by means of the holy maiden.
Then the widow offered treasures to the maiden
for her healing, but she refused them,
and persuaded the other to distribute them
to poor people and beggars, for sake of the sure reward.
Then the widow returned home to her own,
and afterwards came often, with a false mind,
to the beauteous maiden; for she thought she was a youth,
and wickedly offered her manifold treasures.
But when she perceived that the virtuous woman

hyre laca ne rohte . ne hyre ru[1]nunga .
þá wearð heo mid yfele . eall afylled .
and gebræd hí seoce mid bysmor-fullum geþance .
[2]Heo bæd þá eugenian . *þæt* heo hí geneosode[3] . 152
and ongan hyre sæcgan hyre sweartan geþohtas .
cwæð *þæt* heo wære wydewe on *þam* geare .
and hyre wer læfde unlytle æhta
on lande . and on feo . and ón fore-wyrcendu*m*[4] . 156
and unc næs gemæne . man on ðysu*m* lyfe .
Nu[5] ís mín mod awend mycclu*m* to ðe .
þæt þu hlaford beo þæra æhta and mín .
Ic wene *þæt* hit ne sy únrihtwisnysse[6] . ætforan gode 160
þeah ðe þú wifes brúce . and blysse[7] on lífe .
Ða andwyrde eugenia þyssere olecunge .
and cwæð to þam wife . mid þisu*m* ingehyde .
þæt ða gewylnunga[8] þissere andweardan[9] worulde . 164
synt[10] swiðe swicole . þeah þe hí geswæse beon .
and þæs lichoman lustas gelóme be-pæceð .
and tó sarnissu*m* gelædað þa þe hi swiðost lufiað .
Æfte*r* þissere tihtinge and on oðru*m* laru*m* . 168
beclypte seo myltestre[11] *þæt* clæne mæden[11] .
and wolde hí[12] gebygan to bismorlicu*m* hæmede .
Hwæt ða eugenia . hí gebletsode .
and cwæð to ðære sceande . *þæt* heo soðlice wære 172
galnysse ontendnyss . and gramena mæge .
þeostra gefæra . and mid sweartnysse afylled .
Deaðes dohtor and deofles fætels .
Habban þine æhta þine gelícan . 176
wé habbað ealle ðing mid þa*m* ælmihtigan drihtne .
Ðá wearð melantia micclu*m* of-sceamod .
wende *þæt* heo wolde hyre word ameldian .
buton heo sylf on ær hit openlice cydde . 180

[1] Leaf 10. [2] See MS. Otho, B. x. fol. 10, back. [3] geniosode O.
[4] wyrcendum mannum O. [5] O. *inserts* hlaford. [6] unrihtwisnys O.
[7] blissie O. [8] gewilnunge O. [9] O. *om.* andweardan. [10] sind O.
[11-11] þone abbod. [12] hine O.

recked not of her gifts, nor of her whisperings,
then was she wholly filled with evil,
and feigned herself sick with deceitful intent.
She then besought Eugenia to visit her,
and began to speak to her her dark thoughts,
saying that she had been a widow for a year,
and her husband had left her not a little property
in land and in cattle, and in domestic servants;
'and we two had' (said she) 'no communion in this life.
Now is my mind much inclined towards thee,
that thou mayst be lord of my goods and of me.
I ween it is no unrighteousness before God
though thou shouldst enjoy a wife and happiness in this life.'
Then Eugenia replied to this flattery,
and spake to the woman to this intent,
that the desires of this present world
are extremely deceitful, though they be pleasant,
and the lusts of the body oftentimes seduce
and bring them to sorrow who love them most.
After this persuasion and amongst other teaching,
the wanton woman embraced the pure maiden,
desiring to incline her to shameful adultery.
Lo! then Eugenia blessed herself,
and said, to her shame, that she verily was
a kindler of lust, a child of wrath,
a companion of darkness, and filled with blackness,
a daughter of death, and the devil's vessel.
'Let them that are like thee possess thy goods,
we possess all things together with Almighty God.'
Then was Melantia greatly ashamed,
and supposed that she would betray her conversation,
unless she herself beforehand made it publicly known.

Færde þá ardlice tó alexandrian byrig .
to þam heah-geræfan . þe wæs ge-haten philippus .
eugenian fæder . þeah seo fule þæt nyste .
and begann hí tó.wrægenne . and wolde forsæcgan .
cwæð þæt heo eode to hyre licgendre .
on læces híwe . and hí wolde for-lycgan .
gif heo þæt bysmor forberan wolde .
ác ic hrymde sona mid sarlicre [1] stæmne
oþþæt an minra wimmanna [2] me wið hine ahredde .
Ða gelyfde philippus þære facen-fvllan [3] segene .
and swiðe gehát-heort . [4] hét hí ge-fæccan [4] .
and eac ða ge-broðra . ealle gebundene .
and heold hí on bendum . and on blindum cwearterne .
oðþæt he mid wytum . þæt wíf gewræce .
Þá com se dæg þe se dema gesætte .
and wæron gegeorcode (*sic*) þá reðan wyta .
and wurdon gefætte æt-foran þam deman .
þa únscildigan cristenan . on swærtum racentægum .
Ða cwæð . philippus . mid fullum graman .
[5] to eugenian his agenre dehter [5] .
Sege þu forscyldeguda hwí woldest ðu beswican
þæt mære wíf melantian mid forligre [6]
and on læces híwe hí forlicgan woldest .
Ða cwæð eugenia [7] . þæt heo [8] eaþe mihte .
þæs forlyres [9] un-hlisan hí beladian .
and melantian onsage mid soðe ofer-drifan .
gif philippus wolde gefæstnian mid aþe .
þæt seo lease wrægistre ne wurde fordæmed .
Ðá swór philippus þæt he friðian wolde .
þa leasan wudewan . ðeah þe heo gelignod wurðe .
Þa bæd eugenia [7] þæt seo wyln sceolde
sæcgan þam deman hú hit gedón wære .
and hu heo hyre hlæfdian wið hyre lustas ahrædde .

[1] Leaf 10, back. [2] See MS. Otho, B. x. fol. 11. [3] facen-fullan O.
[4-4] het gefeccan þone abbod O. [5-5] to þam abbode þe wæs his agen dohtor O.
[6] forligere O. [7] se abbod O. [8] he O. [9] forligeres O.

Then went she quickly to the city of Alexandria,
to the chief ruler, who was named Philip,
Eugenia's father, though the wicked one knew it not.
and began to accuse her, and wished to speak falsely,
saying, that she [Eugenia] came to her as she lay in bed
in a physician's garb, and desired to lie with her,
if she would put up with that shameful deed.
'But I cried aloud quickly with sorrowful voice,
until one of my women delivered me from him.'
Then Philip believed the deceitful story,
and very angrily bade her be fetched,
and the brethren likewise, all bound,
and kept them in bonds, and in a dark prison,
until he with torments might avenge the woman.
Then came the day when the judge took his seat,
and the cruel tortures were made ready,
and then there were brought before the judge
the guiltless Christians, in black fetters.
Then quoth Philip with great anger
to Eugenia, his own daughter,
'Say, thou condemned one, why wouldst thou betray
the illustrious woman, Melantia, to adultery,
and, in the garb of a physician, wouldst lie with her?"
Then quoth Eugenia that she could easily
clear herself from the disgrace of adultery,
and overcome by the truth Melantia's accusation,
provided that Philip would assure her by an oath
that the false (female) accuser should not be condemned.
Then swore Philip that he would let go free
the false widow, though she should prove to be perjured.
Then Eugenia besought that the servant should
relate to the judge how it came to pass,
and how she preserved her mistress against her [Eugenia's] desires.

and se gerefa hét eac þá cnihtas . melantian hyredes .
cyðan be ðison gif hí þís gehyrdon .
Þa cwæð seo wyln . þæt heo wyste . gefyrn .
hú eugenia[1] ferde fracodlice on forlygre .
and wolde þá æt nehstan . hyre hlæfdian gebysmrian .
butan heo mid hreame . hyre hræddinge ofclypode .
þis witan (*sic*) þás hyred-men . þe ic þider clypode .
Ða sædon þa hyred-menn þæt hit soð wære .
and ealle mid aðe eugenian[2] forlugan .
Þa wearð se geræfa . þearle gebolgen .
and axude eugenian . hu heo ana mihte
[3]ealle þa gewytan awægan [4]mid aðe .
oððe þurh ænige swutelunge hí sylfe aclænsian .
Hwæt ða eugenia seo æþele fæmne .
cwæð þæt heo wolde hi sylfe be-diglian .
and criste anum hyre clænnysse healdan .
on mægðhade wuniende . mannum uncuð .
and forðy underfænge[5] æt fruman þa gyrlan .
wær-lices hades . and wurde ge-efsod[6].
Æfter þysum wordum heo to-tær hyre gewædu .
and æt-æwde[7] hyre breost . þam breman philippe .
and cwæð him tó[8] . þu eart mín fæder .
and þin gebædda claudia . gebær mé tó mannum .
and ðás ðine gesætlan synd mine gebroðra .
auitus . and særgius . and ic soðlice eom
eugenia gehaten . þin agen dohtor .
and ic for cristes lufe . forlæt[9] eow ealle .
and middan-eardlice lustas [10]swá swá meox forseah[10].
Her synd eac þá cnihtas . þe ic cydde mine digolnysse .
protus . et iacinctus . þine fostercyld .
mid ðam ic becóm to cristes scole .
and þær ón drohtnode oð þisne andwærden dæg .
and ðam ic wylle æfre oð ende þeowian .

[1] se abbod O. [2] þone abbod O. [3] Leaf 11. [4] See MS. Otho, B. x. fol. 11, back. [5] underfeng O. [6] ge-efesod O. [7] æt-eowde O. [8] O. *om.* him tó. [9] forlet O. [10-10] ic forseah swa swa meox O.

Moreover the judge commanded the servants of Melantia's household
To declare this matter, if they had heard it.
Then said the servant that she long ago knew
how vilely Eugenia practised adultery,
and at last endeavoured to violate her mistress,
but she, with her screaming, cried out for her help;
'this these servants know, whom I called thither.'
Then said the servants that it was true,
and all with an oath lied against Eugenia.
Then was the governor greatly incensed,
and asked Eugenia how she, by herself, could
turn aside with an oath all these witnesses,
or by any manifestation clear herself wholly.
Well then, Eugenia, the noble woman,
said that she had desired to keep herself secret,
and to preserve her purity to Christ alone,
living in virginity, unknown to man,
and therefore at the first had assumed the robes
of a man's garb, and had had her hair shorn.
After these words she tare apart her robes,
and revealed her breast to the angry Philip,
and said unto him: 'Thou art my father!
and thy spouse Claudia bore me as a child,
and these that sit beside thee are my brethren,
Avitus and Sergius, and verily I am
named Eugenia, thine own daughter.
And I, for Christ's love, abandoned you all,
and despised as dung the lusts of the world.
Here are also the servants to whom I told my secret,
Protus and Jacinctus, thy foster-children,
with whom I went to the school of Christ,
and therein have ministered unto this present day,
and Him will I serve ever, even unto the end.'

Đá oncneow philippus swá swá fæder eugenian .
and auitus . and særgius . hyra agene swyster .
and hyra hyred-cnihtas . hí eadmodlice cyston .
Þis wearð sona gecyd . claudian .[1] þære mæder[1]
and heo mid wundrunge wearð befangen .
and tó eugenian[2] cóm mid ealre blysse .
Hi þá gefretewodon . þa fæmnan mid golde
hyre un-þances . and úp[3] gesætton to hím .
Þa clypode þæt folc . þæt crist wære soð god .
and hí ealle herodon þonne hælend mid wuldre .
Eugenia hæfde ær geþingod .
þære leasan melantian to hyre leofan fæder .
þæt heo mid wytum ne awræce hyre welhreowan chtnysse .
ac crist sylf[4] asende swægende fýr
ufan of heofonum . þæt menn onhawoden
[5]to melantian botle . and hit mid ealle forbernde .
swá þæt ðær næs to lafe nanðing þe hyre wæs .
Þa wurdon gefullode . philippus . and claudia .
and heora twægen suna . mid soðum geleafan .
and seo mæste mæniu . þæs mennisces gebeah .
to cristes bigengum . and þá cristenan gegododon .
Đá wurdon geædniwode on ðam eahteoðan geare .
þá for-lætenan cyrcan . and seo geleaffulnyss weox .
Philippus þa asende tó scuéro þam casere .
and sæde þæt þá cristenan swiðe fremoden .
his cynerice . and romaniscere leode .
and hí wæl wyrðe wæron . þæt hí wunodon butan æhtnysse
on ðære ylcan byrig . þe hé hí ær of adræfde .
Þa geþafode se casere þæt ðam geræfan .
and alexandria seo burh sona wearð afylled
mid mycclum cristen-dome . and manegum cyrcum .
and ón ge-hwylcum burgum . blissoden þá cristenan .
and mid wurðfulnysse . god wurðodon .
Eac for þysum intingan . þæt ægyptisce folc .

[1-1] hire meder O. [2] hire dohtor O. [3] hi up O. [4] Here ends the fragment in MS. O. [5] Leaf 11, back.

Then Philip, as a father, recognised Eugenia,
and Avitus and Sergius knew their own sister,
and her household-servants humbly kissed her.
This was soon told to Claudia her mother,
and she was seized with wonder,
and came to Eugenia with all joy.
Then they adorned the virgin with gold,
though she was unwilling, and set her up beside themselves.
Then the people exclaimed that Christ was true God,
and they all praised the Saviour with glory.
Eugenia ere this had already interceded
for the false Melantia to her dear father,
(saying) that she would not avenge with torments her cruel persecution.
But Christ himself sent a rushing fire
from heaven above, which all men saw,
to the house of Melantia, and burnt it all up,
so that there was left nothing that was hers.
Then were Philip and Claudia baptized,
and their two sons, with true faith.
And a very great multitude of the people were converted
to Christ's service, and enriched the Christians.
Then were restored, in the eighth year,
the deserted churches, and the faith increased.
Then sent Philip to Severus the emperor,
and said that the Christians greatly benefited
his kingdom and the Roman people,
and they were well worthy of living unpersecuted
in the very city whence he before had banished them.
Then the emperor granted this boon to the governor,
and Alexandria city was soon filled
with much Christian people, and many churches;
and in every town the Christians rejoiced,
and with due worship honoured God,
as well as for this cause, that Egyptian folk,

for-lætenum gedwylde . gelyfde ón drihten .
And philippus forgeaf fæla eahta þam cristenum .
him to gemænan brice . and hí gemundode .
Æfter þisum gelamp . þæt ða leasan hæðenan .
wrægdon philippum . to ðam fore-sæden casere
sædon þæt hé forléte þa lifiendan godas .
and ealle þa burh-waræ ge-bigde to criste .
þá wearð se casere sona ge-yrsod .
and bebead philippe . þæt he buge to his godum .
oððe wære be-næmed . wurð-scipes . and æhta .
þá dælde philippus digollice his æhta .
geond ealle þa scyre cyrcum . and þearfum .
and þurh mycelne geleafan . manega oðre getrymode .
swá þæt ða cristenan hine gecuron tó bisceope .
Đá æfter twælf monðum gemunde se casere
hwæt him gesæd wæs . and sænde fram rome .
oðerne gerefan . mid reðum bebode .
swá þæt hé [1]hét acwellan þone cristenan philippum .
gif hit soð wære . swá him gesæd wæs .
Đa com se geréfa . and hine acwællan ne dorste .
on þæs folces gewytnysse for heora freond-rædene .
ác asende sume . þe sædon þæt hí wæran
on criste ge-lyfede . ác hí lugon swá þeah .
Đá eoden tó cyrcean mid swiðlicum facne .
and ðone mæran biscop . on his ge-bædum ofslogan .
ác hé wunade swá ðeah on þam wundum cucu .
geond þreora daga fæc . and gefrefrode þa cristenan .
and swá mid martyr-dome . siþþan gewát .
to ðam lifigendan drihtne þe he on life wurðode .
Eugenia hæfde . ær þán asteald
mynecena mynster . mid mycelre gehealdsumnysse .
and seo modor claudia . hit micclum gegodode .
and hí þær be-byrgdon þone bisceop philippum .
and hí siþþan ealle endemes færdon .
seo modor . and seo dohtor to ðære mæran rome byrig .

[1] Leaf 12.

having forsaken their error, believed in the Lord.
And Philip gave the Christians many possessions
for their common use, and well protected them.
After this it came to pass that the false heathen
accused Philip to the aforesaid emperor,
and said that he renounced the living gods,
and inclined all the citizens unto Christianity.
Then was the emperor forthwith enraged,
and commanded Philip to worship his gods,
or he should be deprived of honour and goods.
Then Philip secretly distributed his goods
throughout all the province, to churches and needy men,
and by his great faith confirmed many others,
so that the Christians chose him as bishop.
Then after twelve months the emperor remembered
what had been told him, and sent from Rome
another governor, with a severe command,
so that he bade him kill the Christian Philip,
if it were true, as had been told him.
Then came the governor, and durst not kill him
in the witness of the people, because of their friendliness;
but he sent (to him) certain men, who said they were
believers in Christ; nevertheless they lied.
Then went these men to church with great deceit,
and slew the illustrious bishop at his prayers.
Nevertheless he remained alive after the wounds
for the space of three days, and comforted the Christians,
and so, with martyrdom, he afterwards departed
to the living Lord, whom he worshipped in his life.
Eugenia ere this had already founded
a minster for nuns, with much devotion,
and her mother Claudia enriched it greatly;
and there they buried Philip the bishop;
and afterwards they all departed together,
mother and daughter, to the great city of Rome,

and ðá gebroðru samod . særgius . and auitus .
and þa romaniscan wytan . hí wél under-fængon .
and for þære ealdan cyððe þæs æðelan philippes .
þa gesætton þá wytan sona þa cnihtas .
on twam heafod-burgum . on healicum wurð-mynte .
ænne on affrican . and oðerne on cartagine .
Eugenia þá wunode ón rome .
and hire coman to gehwylce mædenu .
and heo hí gebegde mid hyre gebysnunge tó criste .
and hí ón mægð-hade wunodon . þurh hyre mynegunge .
þa wæs on rome byrig sum cyne-boren mæden .
basilla gehaten . on hæðen-scype wunigende .
seo wolde gehyran þá halgan lare .
of eugenian muþe . ác heo ne mihte hire genealecean .
forðan þe cristen-dóm wæs . þær ónscunigend-lic .
Ða sende eugenia þa twægen hal[1]gan .
protum . and iacinctum . to ðam hæðenen mædene .
Hwæt þá basilla mid blysse . hí under-fæng .
and deges . and nihtes mid þam deorwurðum halgum
godes lare be-eode . and hyre gebæda ne ge-swác .
oððæt cornelius . þæra cristenra biscop
hi dearnunga gefullode . fram eallum fulnyssum .
þa wurdon gelome þa leofan mædenu .
Eugenia . and basilla . and eac se biscop .
on sunder-spræce . swiðe gebysgode .
and digel-lice on nihtum . hi symble . geneosodon
and hæfdon heora gerihtu . mid þam halgen biscope .
þurh ðas twá mædena . manega oðre becoman
to cristes geleafan . and tó clænre drohtnunge .
Ðurh claudian becoman eac clæne wudewan .
mid godum wyllan . to godes geleafan .
and fæla cnihta on crist gelyfden .
þurh ðá twægen halgan . protum . et iacinctum .
Basilla hæfde enne hæðene wogere .
pompeius gecýged . swiðe æðel-boren .

[1] Leaf 12, back.

and the brothers also, Sergius and Avitus.
And the Roman senators well received them,
as well as for their old acquaintance with the noble Philip.
Then very soon the senators appointed the youths
to two chief cities, in conspicuous honour,
one in Africa, and the other in Carthage.
Then Eugenia dwelt in Rome,
and there came to her many maidens,
and she, by her example, converted them to Christ,
and they dwelt in virginity, by her exhortation.
Then was there a maiden in Rome, of royal birth,
named Basilla, living in heathendom,
who desired to hear the holy lore
at the mouth of Eugenia, but she could not approach her,
because Christianity was there held in abhorrence.
Then Eugenia sent the two saints,
Protus and Jacinctus, to the heathen maid.
Well then, Basilla received them with joy,
and, day and night, with the love-worthy saints,
learnt God's lore, and never ceased from her prayers,
until Cornelius, bishop of the Christians,
secretly baptized her, [washing her] from all filth.
Then were frequently the dear maidens,
Eugenia and Basilla, and likewise the bishop,
much employed in private conversation,
and secretly by night they often visited him,
and performed their duties with the holy bishop.
By means of the two maidens many others turned
to faith in Christ, and to a pure service.
By Claudia's means also pure widows
turned with good will to faith in God;
and many youths believed in Christ
by means of the two saints, Protus and Jacinctus.
Basilla had a heathen suitor,
named Pompeius, of very noble birth,

þam ge-uðe sé casere . þæt kyneborene mæden .
ác heo hæfde gecoren crist hyre tó bryd-guman .
and þone hæðenan wogere forþí habban nolde .
Þá gesohte se cniht þæs kaseres fétt .
and þa romaniscan wytan mid wop-licre ceorunge
him mid spræcon . and ðá mædena wregdon .
eugenian . and basillan . biddende his fultumes .
Hwæt þá se casere cwæð him tó andsware .
þæt basilla sceolde gebúgan to ðam cnihte .
oþþe hí mán to-heowe . mid heardum swurde on twá .
And eugenian hé hét his godum geoffrian .
oððe hí man mid wýtum wélreowlice acwealde .
He hét eac acwællan . ealle þa cristenan .
gif hí noldon búgan to ðam bysmorfullum hæðen-scype .
Þá nolde basilla . brydguman geceosan .
nænne butan crist þe heo gecoren [1] hæfde .
and wearð þá gemartyrod . for hyre mægðhade .
æt hám on hire huse . mid heardum sweorde .
Æfter þysum wordum . þa twægen godes halgan .
protus . and iacinctus . wurdon sona gelæhte .
and hí sceoldon geoffrian . heora lác þam godum .
oððe hí sylfe sceoldon . him beon geoffrode .
Hi wurdon þá gelæ∂de . tó þære laðan ánlicnysse .
ác heo to-feol sona tó heora fotum for-molsnod .
swá raðe swá þá halgan hi to gode gebædon .
Þa cwæþ se déma . þæt hí mid dry-cræfte .
þá anlicnyssa tó-wurpon . and wearð ge-bolgen .
Hét þá be-hæfdian ða halgan cyðeras .
and hí swá ferdon . mid síge tó criste .
Ðás martyras næron næfre on life
þurh wíf besmytene . ác hí wunedon on clænnysse .
oð heora lifes ænde . mid mycclum geleafan .
Æfter þysum wearð ge-leaht seo gelcaffulla eugenia .
and to þam hæðenan temple getogen mid ge-ðreate .
þæt heo þære gydenan diane . godes wurðmynt gebude .

[1] Leaf 13.

to whom the emperor granted the royal maid.
But she had chosen Christ for her bridegroom,
and therefore would not accept the heathen suitor.
Then the youth sought the feet of the emperor,
and the Roman senators, with tearful complaint,
and communed with them, and accused the virgins,
Eugenia and Basilla, praying for his aid.
Well then, the emperor said to him in answer,
that Basilla would have to incline to the youth,
or men, with a hard sword, should hew her in twain.
And he bade Eugenia offer sacrifice to his gods,
or men, with torments, should cruelly kill her.
He also bade all the Christians be slain,
if they would not return to vile heathendom.
Then would not Basilla choose as her bridegroom
any other but Christ, whom she had chosen,
and thereupon was martyred for her virginity
at home in her house, with a hard sword.
After these words the two saints of God
Protus and Jacinctus, were soon caught,
and they had to offer their sacrifice to the gods,
or else they must themselves be offered unto them.
Then were they led to the loathsome idol,
but it at once fell at their feet, as if crumbled to pieces,
as soon as the saints said their prayers to God.
Then said the judge that they by the aid of sorcery
had overthrown the images, and was much incensed.
Then he bade the holy witnesses be beheaded,
and quickly they departed victoriously to Christ.
These martyrs were never, throughout their lives,
defiled with women, but continued in purity
unto their lives' end, with much faith.
After this the faithful Eugenia was caught,
and dragged, with threatening, to the heathen temple,
that she might offer the worship, due to God, to the goddess
Diana.

Đá gebæd eugenia . hi to ðam ælmihtigan gode .
and þæt deofles tempel . grund-lunga to-feoll .
and on eorðan besanc . mid eallum his anlicnyssum .
Þá hét se casere . ahón anne weorc-stán .
on hyre halgan swúran . and hí bescufan on ða ea .
Eac sé stán to-bærst . and heo sæt up on þam wætere .
þæt ða cristenan tócneowan þæt crist wæs mid hyre .
seðe hwilon ær þone halgan petrum .
be ðære handa gelædde . úpp on þam heagan brymme .
þæt þæt ða sælican yða hine forswelgan ne mihton .
Đá hét se casere hí siððan bescufan
ón byrnende ofen . þær þér hate baðu wæron .
ac þæt fyr wearð acwænced . and þá baðu acolode .
and ealle ða ontendnyssa . mid hyre to-cyme adwæscte .
Heo wearð þá gebroht . into blindum cwearterne .
and geond twæntig [1] daga . hyre næs getyðod
æniges big-leofan binnan ðam þeostrum .
ác se hælend com mid heofonlicum leohte .
and brohte ðam mædene . mærne big-leofon .
snaw-hwitne hláf . and on-lihte ðæt cweartern .
Þa cwæð se hælend to ðam halgan mædene .
Eala ðú eugenia . ne beo þú afyrht .
Ic eom þin hælend . þe þu healice wurðost .
and mid eallum mode . and mægne lufast .
On þam dæge þa scealt cuman to me . þe ic com tó mannum .
and on minre gebyrd-tide . ðú bíst on heofonum gebroht .
Þá cóm se cwællere . on cristes akenned-nysse dæge .
ásend fram þam casere . and he þæt mæden acwealde .
Heo wearð þa gemartyrod . and cristene menn hí bebyrgdon .
Đa weop seo modor . mid mycelre sarnysse .
æt hyre byrgene . oþ þæt heo hí geseah .
on gastlicre gesihðe . mid golde gefrætewode
mid ðam heofonlicum werode . þus hí frefrigende .
Mín modor claudia . me hæfð gebroht
min hælend crist . to his halgena blysse .

[1] Leaf 13, back.

Then prayed Eugenia to the Almighty God,
and the temple of the devil fell utterly to the ground,
and sank into the earth, with all its idols.
Then the emperor bade men hang a hewn stone
about her saintly neck, and throw her into the river.
Even the stone brake in twain, and she sat upon the water,
that the Christians might know that Christ was with her,
even He who whilom led the holy Peter
by the hand along, over the lofty surge,
that the ocean billows might not swallow him up.
Then the emperor bade men next to cast her
into a burning oven, where were hot baths,
but the fire was quenched, and the baths cooled down,
and all the conflagration was extinct at her coming.
Then was she thrown into a dark prison,
and for the space of twenty days there was not granted her
any sort of sustenance, amid the darkness.
But the Saviour came, with a heavenly light,
and brought the maiden abundant sustenance,
a snow-white loaf, and illuminated the prison.
Then said the Saviour to the holy maiden,
'Behold! Eugenia! be not thou affrighted.
I am thy Saviour, whom thou highly honourest
and whom with all thy mind and strength thou lovest.
On that day shalt thou come to me, when I became man,
And on the day of My nativity thou shalt be brought to heaven.'
Then came the executioner, on the day of Christ's birth,
sent from the emperor, and he killed the maiden;
so was she martyred, and Christian men buried her.
Then wept her mother with much sorrow
at her burial, until at last she saw her
in a ghostly vision, adorned with gold,
with the heavenly host, thus comforting her:
'My mother Claudia, me hath my Saviour
Christ brought to the bliss of His saints,

and minne fæder gelogode on þære heah-fædera getele .
and þu cymst tó ús . nú on sunnan-dæg .
Seo modor gewát ða of worulde to heofonum
on ðam sunnan-dæge . and þa suna hí be-stodon .
Sergius . and Auitus . and hí siððan þurh-wunodon .
on ðam soðan geleafan . oð heora lifes ende .
Sy wuldor . and lóf . þam wel-wyllendan drihtne .
on ealra worulda woruld . ealra hís wel-dæda . AMEN.

III.

KALENDAS IANUARII. DEPOSITIO *SANCTI* BASILII EPISCOPI.

[Various readings are given from O (MS. Otho, B. x, fol. 3,.&c.) and from V (MS. Vitellius, D. xvii. fol. 79, back, &c.); see also the note to l. 334, p. 70. Both MSS. are much injured by fire.]

BASILIVS WES GE-HATEN[1] SVM HALIG BISCOP[2] .
se wæs fram cyld-hade . swiðe ge-healdsum .
þeah þe he to langum fyrste . ún-ge-fullod wære .
His fæder . and his frynd hine be-fæstan tó [3]lare
to woruld-wis-dome . ða þa he syfon wyntre wæs .
forþan þe on þam tíman ne teah nan æðel-borennysse .
nænne man to wurð-scype . butan he wisdom .
ær ðam lange leornode æt gelæredum uðwytum .
Þa wunode se cnæplinge on cappadoniscre byrig .
fíf geár on lare . and færde to grecum .
tó atheniscre byrig . seo wæs þá bremost[4] on láre .
and eubolus se uð-wyta . þe þær yldost wæs on wysdome .
underfæng[5] þonne cnapan . swá swá he frymdig wæs .
tó larliere scole . and he leornode þá
swá þæt ða uðwytan . his andgytes wundrodon .
On þære ylcan scole wæs seo wælreowa iulianus .
cristen fram cyld-hade . se wearð casere siððan .
and awearp his ge-leafan . and ge-wende to deofle .
Eac þær leornode . on þære ylcan scole .

[1] haten O. [2] bisceop O. [3] Leaf 14. [4] brymest V. [5] underfeng V.

and hath placed my father among the number of the patriarchs,
and thou shalt come to us, now on Sunday.'
Then departed the mother from the world to heaven
on the Sunday, and her sons stood beside her,
Sergius and Avitus, and they afterwards continued
in the true faith, unto their lives' end.
Be glory and praise to the gracious God,
world without end, for all His benefits. Amen.

III.

JANUARY I. SAINT BASILIUS, BISHOP.

A certain holy bishop was named Basil,
who from childhood was very continent,
although for a long period he was unbaptized.
His father and his friends committed him to learning
and to worldly wisdom when he was seven years [old],
because at that time no nobility exalted
any man to honour, unless he had learned wisdom
for a long time beforehand of learned philosophers.
Then the stripling dwelt in the Cappadocian city
five years while learning, and went to Greece
to the Athenian city, which was then the most famous in learning.
And Eubolus the philosopher, who was there the foremost in wisdom,
received the boy, because he was inquisitive,
into his erudite school, and he learned there
so well that the philosophers wondered at his understanding.
In the same school was the cruel Julian,
a Christian from childhood, who afterwards became Emperor,
and renounced his faith, and turned to the devil.
Also there learned in the same school

se æðela Gregorius se ðe eft wearð biscop .
and fæla[1] wundra worhta (*sic*) . swá swá wyrd-wryteres secgað .
Basilius ða wunode mid þam uþ-wytan
on lare ealles fiftyne gær .
and ealne[2] þone wysdom wundorlice asmeade .
þe grecisce larewas[3] him læran cuðan .
Ac seo lár ne mihte . þe butan ge-leafan wæs .
þam cneorð-læcendum cnihte cyðan be his scyppende .
þonne þe he sohte . þeah þe heo him secgan ne cuðe[4].
Him becom þá on mód þurh mynegunge godes .
þæt heo[5] sceolde secan þa soðan lare .
on cristenum bocum . be his scyppende .
Hwæt þá basilius . bliðlice[6] ferde .
to egypta lande . and þær leornode twelf monað .
on halgum bocum . be þæs hælendes fære .
hu he þisne middan-eard mid him sylfum alysde .
Æfter geares fyrste . ferde him eft ongean :
to his ealdan lareowe . and lærde hine be criste
hú mild-heort-lice he alysde mancynn[7] on rode .
and hú hé of deaðe arás . on ðam þriddan dæge :
and to heofonum astáh . to his halgan fæder .
Eubolus[8] se uðwyta[9] þá wearð
swá mycclum of-lyst . basilics lare .
þæt him ne hlyste[10] manes metes .
ác hí smeadon . ðry dagas . swiðe smea-þancollice .
ymbe þæt éce líf . and ætes ne gymdon .
Þá gelyfde se uðwyta . ón þonne ælmihtigan gód .
and be-tæhte his æhta . ealle basilie .
cwæð þæt hé æfre wolde wunian mid him .
Basilius þá herede þone hælend mid wordum .
and cwæð to eubole his ealdan lareowe .
Uton nú aspendan . úre spéda on þearfum .
and swá mid ge-bylde bugan tó fulluhte .

[1] feola V. [2] ealne V. [3] lareowas V. [4] cuðen V. [5] he V. [6] bliðelice V. [7] Leaf 14, back. [8] V. *inserts* ða. [9] uðwite V. [10] lyste V (*correctly*).

the noble Gregory, he who afterwards became bishop,
and wrought many miracles, even as historians relate.
Then Basil dwelt with the philosopher
during his learning, fifteen years in all,
and wonderfully searched into all the wisdom
which the Greek doctors knew how to teach him.
But the teaching which was without faith could not
inform the studious youth concerning his Creator
whom he was seeking, though that teaching could not tell him.
It came then into his mind, through the warning of God,
that he ought to seek the true lore
concerning his Creator in Christian books.
Whereupon Basil blithely departed
to the land of the Egyptians, and there learned twelve months
in holy books concerning the Saviour's life,
how He redeemed this world by Himself.
After the space of a year he returned again
to his old master, and taught him concerning Christ,
how compassionately He redeemed mankind on the cross,
and how He arose from death on the third day,
and ascended to Heaven to His Holy Father.
Then Eubolus the philosopher became
so greatly desirous of Basil's doctrine
that he had no wish for any meat,
but they meditated three days very searchingly
about the eternal Life, and took no heed of food.
Then the philosopher believed on the Almighty God,
and delivered all his property to Basil,
saying that he desired ever to dwell with him.
Basil then praised the Saviour with words,
and said to Eubolus, his old master,
'Let us now bestow our goods on the poor,
and then with boldness submit to baptism,

alysde fram bendum . þissere leasan worulde .
Đá dydon ða wytan . swá swá him bam ge-wearð .
dældon heora æhta . calle þearfum .
and ferdon to hierusalem . fulluht secende .
and manega hæðena manna . þurh hí
ge-bugan . to drihtne . mid ge-leafan on-bryrde .
Hi coman ða siððan to ðære fore-sædan byrig
hierusalem . þær se hælend ðrowade[1] .
and ge-sohtan[2] þone biscop . þe ða burh bewyste .
bædon fulluhtes . æt his fotum licgende .
Se biscop wæs halig wær . ge-haten maximinus .
and wel-wyllend-lice hym ge-tyðode . þæs ðe hí ge-wylnodon .
and sona hym mid ferde . to þære [flowendan[3]] éá
iordanis ge-haten . on þære wæs seo[4] hælend ge-fullod .
Hwæt ða basilius hine to eorþan astræhte .
and mid wope gewylnode . sum gewis tacen æt gode .
his geleafan to trymminge . and alede his ræf .
on þæra éá ofre . & eode in nacod .
Þá ge-nealæhte seo biscop . and mid bletsunge hine gefullode .
Efne þa færlice . com fyr of heofonum .
and án scinen[5]de culfre . scæt[6] of þam fyre .
into ðære éá . and astyrede ðæt wæter .
fleah siþþan úpp . forðrihte to heofonum .
and basilius eode . of þæm fant-baðe sona .
and seo biscop hine be-wæfde . wundriende þæs tacnes .
He gefullode eac siððan . þonne fore-sædan cubolum .
and hí begen gesmyrode mid gehalgudum ele .
and eac gehuslode . mid þæs hælendes gerynum .
Hí wunodon þá begen mid þæm biscope ofer geár .
and siðan gewendon tó anre wid-gyllan byrig .
antiochia geciged[7] . seo soðlice wæs mid cristendóme .
afylled . gefyrn on eald-dagum .
Þa gehadode seo biscop . basilium tó diacone .

[1] ðrowode V. [2] gesohton V. [3] *Nearly erased;* flowendan V; flowwendan O. [4] se OV (*correctly*). [5] Leaf 15. [6] sceat V. [7] gehaten V.

being delivered from the bonds of this lying world.'
Then the wise men did even as they both had agreed,
distributed all their property to the poor,
and journeyed to Jerusalem, seeking baptism;
and many heathen men, through their means,
inclined to the Lord, inspired with faith.
They then came afterward to the aforesaid city,
Jerusalem, where the Saviour had suffered,
and sought the bishop who presided over the city,
and besought baptism, lying at his feet.
The Bishop was a holy man, called Maximinus,
and benignantly granted them that which they desired,
and immediately went with them to the flowing river,
called Jordan, wherein the Saviour was baptized.
Lo then! Basil prostrated himself to the earth,
and with weeping desired some certain sign from God
to confirm his faith, and laid aside his garments
on the river-bank, and went in naked.
Then the Bishop approached, and with blessing baptized him.
Behold! then suddenly fire came from heaven,
and a shining dove darted out of the fire
into the river, and stirred the water,
and afterward flew up straightway to Heaven,
and Basil went immediately out of the font-bath,
and the bishop clothed him, wondering at the sign.
He baptized also afterward the aforesaid Eubolus,
and anointed them both with hallowed oil,
and also houseled them with the Saviour's mysteries.
Then they both dwelt with the bishop over a year,
and afterward went to a large city
called Antioch, which truly was filled
with Christianity long ago, in olden days.
Then the bishop ordained Basil as a deacon,

and hé æfter fyrste . ferde mid eubole .
tó his agenum æþele[1] . þe he ón ge-boren wǽs .
Đá mid þam þe hí cóman[2] tó cappadoniscre scyre
and eodon intó þære byrig þá wearð þam biscope geswutelod[3] .
on gastlicre gesihðe . be ðam godes mannum .
and þæt basilius sceolde beon biscop æfter him .
Þá awóc eusebius . þære ceastra bisceop .
and asende his preostas . sona him to-geanes .
hét him gelangian . þa gelyfeden men tó .
and sæde his ceaster-ge-warum . hwæt hé gesceah be hím .
Hi wurdon ðá under-fangene mid fulre estfulnesse .
and seo halga bisceop . hí heold arwurðlice .
þearle wundriende heora . wysdomes deopnysse .
Þá æfter lytlum fyrste . forð-ferde seo bisceop[4] .
and basilius sé bylewitta[5] wearð to bisceope gehalgod .
and ón his setle ahafen . swá swá hé geséah on á́r .
þurh godes awrygennysse þa þa hí wið his werd[6] wæron .
Hwæt ðá basilius his biscecp-dom ge-heold .
mid mycelre arwurð-nysse . þurh þæs ælmihtigan wissunge .
and godes gelaþunge . [7]mid lare ge-trymde .
Hé bæd þonne ælmihtigan god . þæt hé hím ge-wissode .
þæt hé mid agenre spræce . hím offrian mihte .
ðá lyflican on-sægednisse . mid soð-fæstre þenunge .
Æfter þam gebede . he wearð swiðe on-bryrd .
þurh þone halgan gast . & se hælend hím com tó
on sumere nihte . mid his apostolum .
and awrehte basilium . cwæð þæt he his bena ge-hyrde .
þa stód se hælend sylf . æt þam halgan weofode .
and mid his halgum handum . husel senode .
and þam bisceope tæhte . þæs þe hé biddende wǽs .
He cwæð to basilie . beo þín muð afylled[8]
mid haligre herunga . æfter þinre béna[9] .
þæt ðu mid agenre spræce geoffrian mæge .
þá liflican onsægednysse . mid soðre þenunge .

[1] eþele V. [2] comon V. [3] geswutoled V. [4] se biscop V.
[5] bylewyta O. [6] weard V. [7] Leaf 15, back. [8] afilled O. [9] bene OV.

and he after a space went with Eubolus
to his own country, wherein he was born.
Then when they had come into the Cappadocian province,
and gone into the city, then it was revealed to the bishop
in a ghostly vision concerning those servants of God,
and that Basil should be bishop after him.
Then Eusebius the bishop of the city awoke,
and immediately sent his priests to meet them,
bade summon to him those Christian men,
and told his citizens what he had seen concerning them.
Then were they received with great kindness,
and the holy bishop entertained them honourably,
exceedingly wondering at the deepness of their wisdom.
Then after a little space the bishop died,
and the virtuous Basil was consecrated as bishop,
and raised to his see, even as he had seen formerly
through God's revelation, when they were coming towards him.
Lo then! Basil governed his bishopric
with great honour, by the Almighty's guidance,
and confirmed God's church with his doctrine.
Then he prayed Almighty God to show him
how he might offer to Him, with His own form of words,
the living sacrifice with true service.
After the prayer he became greatly inspired
through the Holy Ghost, and the Saviour came to him
one night, together with His apostles,
and aroused Basil, saying that He had heard his prayer.
Then the Saviour Himself stood at the holy altar,
and with His sacred hands consecrated the housel,
and instructed the bishop in that for which he had prayed.
He said to Basil, 'Be thy mouth filled
with holy praise, according to thy prayer,
that thou, with My own form of words, mayest offer
the living sacrifice with true service.'

þa wearð se bisceop mycclum ablieged .
and genam þæt husel þe se hælend ge-bletsode .
tó-bræc on þreo . and ón-byrgede[1] anes dæles .
Þone oðerne dæl hé dyde gehealden
mid hím tó be-byrgenne . æfter his forð-siðe .
þone ðryddan dæl he dyde on-sundor[2] .
and het hím smiðian on[3] smætum golde .
anre culfran anlicnysse . and þá úp-ahéng .
bufan þam altare . and þær ón ge-dyde .
þone ðryddan dæl . þæs deorwurðan husles .
and seo culfra[4] siþþan . simle hí astyrede .
æt basilies messan þriwa mid þam húsle .
Eubolus se uðwyta . and þá yldostan[5] preostas .
stoden æt þæra dura . starienде on þæt leoht.
and be-heolden þa apostolas . þe mid þam hælende coman .
mid wuldre ge-frætewode . and hí wurdon áfyrhte .
Hi ge-hyrdon þa stemne þæs halgan sanges .
and basilium gesawon . binnan æt þæm weofode .
and feollan tó his fotum mid fyrhte fornumene .
þa ða hé út-eode . and him eall sædon . hwæt[6] hí þær gesawon.
Se bisceop þæs ðancode . mid blyðum mode .
and þam folce sæde siððan lár-spell .
Witodlice basilius . ge-byld[7] þurh his drihten
be ende-byrdnyss awrát . ealle ða þenunga
þæra halgan mæssan . swá swá hit healdað grecas .
He awrát eac munuc-regol . mid mycelre gehealdsumnysse .
þone þe ðá easternan . and eac swylce grecas
ánmodlice healdað . þeah þe he hefegra[8] sy .
þonne se ðe benedictus siþþan ús gebysnode .
swylce tó anginne . agenre ge-cyrrednysse .
ác he tihte us . on æfteweardan þæs ylcan regoles .
to geðungenra lareowa . lifes drohtnungum[9] .
and tymde to þam regole . þe basilius gesette .
Sum Iudeisc man wolde . ge-wytan to soþan

[1] onbyrigde V. [2] onsundron OV. [3] of V. [4] culfre OV.
[5] yldestan V. [6] Leaf 16. [7] gebild O. [8] hefigra V. [9] drohtnungna V.

Then the bishop was greatly astonished,
and took the housel which the Saviour had blessed,
brake [it] in three, and consumed one portion;
the second portion he caused to be kept
to be buried with him after his departure;
the third portion he caused to be set apart,
and bade to be wrought for him in beaten gold
the likeness of a dove, and then hung it up
above the altar, and put therein
the third portion of the precious housel;
and the dove ever after stirred herself
at Basil's mass, thrice, at the time of houselling,
Eubolus the philosopher, and the principal priests,
stood at the door, staring at the light,
and beheld the apostles who came with the Saviour
adorned with glory, and they were affrighted.
They heard the voice of the holy song,
and saw Basil within at the altar,
and fell at his feet, seized with fear,
as he came out, and they related to him all that they had seen there.
The bishop gave thanks for this with blithe mind,
and afterward preached a sermon to the people.
Verily Basil, bold through his Lord's aid,
wrote in due order all the service
of the Holy Mass, even as the Greeks keep it.
He wrote also a monastic rule with great purity,
which the Easterns, and moreover the Greeks,
observe unanimously, although it is severer
than that which Benedict afterward gave us example of,
as it were at the beginning of his own conversion;
but he exhorted us, in the after part of the same rule,
to the habits of life of illustrious teachers,
and recommended the rule which Basil had established.

A certain Jewish man desired to know for a truth

be ðære halgan mæssan . hwylce mihte heo hæfde .
and be ðam halgan husle . þeah þe he hæðen wære .
Eode þá to mæssan mid oðrum mannum .
and hlosnode georne be ðære liflican onsægednysse .
Þá mid ðam þe basilius . to-bræc þæt husel .
þa þuhte þam Iudeiscan . swylce he tó-dælde án cyld .
eode swá þeah mid oðrum mannum earhlice tó husle .
and him wearð ge-seald an snæd flæsces .
and he sæp[1] of ðæm calice eac swylce blód .
Heold swá þeah sumne dæl hám to berenne mid him .
and æt-æwode[2] his wife . and ge-wis-lice sæde .
hwæt hé sylf ge-seah . and siððan þæs[3] on mergen .
com tó basilie [4]biddende fulluhtes[4] .
Hwæt þá se biscop hine bliþelice gefullode .
and ealle his hiwan on þæs hælendes naman .
He eode æfter mæssan út . of þam temple .
and efne þa sona hine ge-sohte an wíf
biddende his þingunge to anum ge-þungenum ealdor-men .
Basilius þá awrát þa earman wífe án ge-wryt
to þæm ealdormenn on þisum andgite[5] .
Þis earme wíf me ge-sohte . [6]sæde þæt ic mihte hyre
to ðe ge-þingian . þonne cyð þu nu ic bidde
gif ic swá wél [7]wið þe mæg[7] . swá þæt wif truwað .
Þa rædde se aldorman þæt ærend-gewrit .
and sende him ongean sona on gewryte .
cwæð þæt hé wolde þam wífe gemyltsian .
for his þingunge . ac hé swá þeah ne mihte
þæt gafol alecgan . þe heo ge-læstan sceolde .
Þa asende se bisceop to þam foresædon ealdormenn .
eft oðer gewryt . mid þysum andgyte .
Gif þú woldest myltsian . and swá þeah ne mihtest .
þær is sum beladung on þære sægne[8] .
Gif þu þonne mihtest myltsian . and noldest .
ge-bringe þe se hælend to hyre hafen-leaste .

[1] seap OV. [2] æt-eowde OV. [3] V *om.* þæs. [4–4] fulluhtes biddende O.
[5] andgitum V. [6] Leaf 16, back. [7–7] mag wið ðe V. [8] segene O.

concerning the holy mass, what power it had,
and concerning the holy housel, although he was a heathen.
Then went he to mass with other men,
and waited eagerly for the living sacrifice.
Then, while Basil divided the housel,
it seemed to the Jew as if he were severing a child;
nevertheless he went with other men fearfully to the housel,
and a piece of flesh was given to him,
and he sipped moreover as it were blood from the chalice.
Nevertheless he kept a portion to bear home with him,
and showed it to his wife, and related truly
what he himself had seen, and after this in the morning
came to Basil, requesting baptism.
So then the Bishop blithely baptized him,
and all his household, in the Saviour's name.

He went after mass out of the temple,
and behold! there immediately a woman sought him,
beseeching his intercession with a distinguished alderman.
Basil then wrote for the poor woman a writing
[addressed] to the alderman, with this purport:
'This poor woman sought me, saying that I could
intercede for her to thee, therefore shew now, I pray,
if I may [prevail] as well with thee as the woman trusteth.'
Then the alderman read the letter,
and sent to him in return immediately in writing,
saying, that he would pardon the woman
for his intercession, but nevertheless he could not
remit the tax which she had to render.
Then the bishop sent to the aforesaid alderman
again another writing, with this purport:
'If thou wouldst pity and nevertheless couldst not,
there is some excuse in thy assertion;
but if thou couldst pity, and wouldest not,
may the Saviour bring thee to poverty like hers,

þæt þu ne mæge myltsian þeah þú wylle .
Þa æfter sumum fyrste him wearð swiðe gram
se healica casera . and hét hine ge-bindan .
and [1]him to ge-bringan[1] bysmorlice on hæfte .
Ða asende se ealdorman sona to basilie .
biddende earmlice . þæt he þone geyrsodon casere
þurh his ge-bedu[2] ge-liðgode . and hit gelamp swá .
Þa ymbe[3] syx dagas . se casere het sendan
ongean þone ge-swæncten ealdormán .
of þæm nearwum bendum . and him þá bliðe wæs .
Ða com se ealdorman to þam arwurðan biscope .
[4]þancode his þingunge . and þam earmum wife
be twifealdum forgeald . þæs þe he hyre benam .
Þes ylca bisceop . þe we ymbe[5] sprecað
sæde be him sylfum on sumne timan .
þæt hé næfre on his life ne come neah wífe .
þurh hæmed-þíng . ác heold his clænnysse .
On sumum dege[6] ferde . seo[7] fore-sæda bisceop .
þa rád Iulianus se arleasc casere .
mid mycelra fyrdinge . swiðe fús to wíge .
and ge-cneow basilium . and cwæð him sóna tó .
Ic hæbbe þe ofer-þogen . on ge-þun[8]genre lare .
and on uðwytegunge . Him and-wyrde se bisceop .
Forgeafe god ælmihtig . þæt ðu fyligdest wysdome .
and bead him mid þam worde þry berene hlafes[9] .
swylce for bletsunge . þæs þe he sylf bræc[10] .
Ða hét se arleasa onfón þæra hlafa .
and syllan þam godes menn . gærs to-geanes .
and cwæð mid hospe . horse mete ís bere .
þæt hé ús forgeaf . underfó hé gærs .
Þa underfæng[11] se halga . þa handfulle and cwæð .
We budon þé casere . þes þe wé sylfa brucað .
and þú sealdest ús to-geanes . þæt þæt ðe unge-sceadwyse nytena

[1–1] hine tobringan V. [2] gebede V. [3] embe V. [4] O *inserts* and. [5] embe O. [6] dæge V. [7] se V. [8] Leaf 17. [9] hlafas V. [10] breac V. [11] un'er-feng V.

that thou mayest not be able to pity though thou will.'
Then after some interval the august emperor
became very angry with him [the alderman] and commanded to bind him,
and to bring him ignominiously into captivity.
Then the alderman sent immediately to Basil,
praying lamentably that he would appease the incensed emperor
by his supplications; and so it befell.
Then in about six days the emperor bade send away
home again the afflicted alderman
out of the strait bonds, and he was blithe thereat.
Then the alderman came to the venerable bishop,
thanked [him] for his intercession, and to the poor woman
repaid by twofold that which he had taken from her.

This same bishop, of whom we are speaking,
said concerning himself on a certain occasion,
that he never in his life came near a woman
by cohabitation, but kept his virginity.

On a certain day the aforesaid bishop was journeying,
where rode Julian the wicked emperor,
with a great army, very eager for battle,
and he knew Basil, and instantly said to him,
'I have surpassed thee in excellent learning,
and in philosophy.' The bishop answered him,
'Would that God Almighty might grant thee to follow wisdom!'
and offered him, with these words, three barley loaves,
as if for a blessing, such as he himself partook of.
Then the wicked man bade [his men] receive the loaves,
and give to the man of God grass in return,
and said contemptously; 'Barley is horsemeat,
which he hath given us; let him receive grass'
Then the saint received the handful, and said,
'We offered thee, Emperor, of that which we ourselves eat,
and thou hast given us in return that which irrational beasts

habbað him to big-leofan . gebysmriende ús .
þa ge-bealh hine se casere . and cwæð . mid ge-beote .
þonne ic eft ge-cyrre . sigefæste fram fyrde .
Ic aweste þinne buruh . and gewyrce tó yrð-lande .
Ic wát þine dyrstignysse . and þine burh-wara .
þe tó-bræcon þa anlicnysse . þi ic sylf arærde .
and mé to þære gebǽd ge-bygdum cneowum .
Æfter þysum worde hé gewende to persum .
and basilius cydde . his burh-warum þís .
and nam him to ræde þæt hí þone reðan casere
mid sceattum gegladodon . þonne he of þam siðe come .
Hwæt þa seo burh-ware bliðelice ge-gaderode
un-gerim feos . æt-foran þam bisceope .
Þa bead he þam folce þreora daga fæsten .
and hét hí astígan úp to anre sticolre dune .
on þære wæs gefyrn . fore-mære tæmpl .
sancte marian ge-halgod . mid healicum wurð-mynte .
and hí æt þære halgan stowe þone hælend bædon .
þæt he hraðe to-wurpe þæs wæl-reowan andgyt .
and hí ahrædde wiþ ðone reðan casere .
Þa ge-seah se biscop . þá þá hí swiðost bædon .
on sumere nihte . sancta marian cuman .
mid heofonlicum werode[1] to þære halgan[2] stowe .
and cwæð . to ðam halgum . þe hyre gehendost stodan[3] .
Clypiað þone martyr mercurium to mé .
þæt hé ardlice fare . to þam arleasan Iuliane .
and hine acwelle . for þan þe he criste wið-sóc .
and be minum sunu . þam soðan gode .
tæl-lice sprecþ . mid to-þundenum mode .
Þa com mercurius . to ðære mæran cwene .
mid his ge-wæpnunge . and wearð sona asend .
fram cristes meder . to þæs caseres slǽge .
Ða wearð basilius . þearle[4] afyrht .
and eode mid eubole eft to ðære byrig .
and siþþan to ðan sancte . þe on [5]ðæra cyrcean[5] læg .

[1] weorodum V. [2] Leaf 17, back. [3] stodon V. [4] swyðe V.
[5–5] ðære cyrcan V.

have for their sustenance, thus mocking us.'
Then the emperor was angry, and said threateningly,
'When I return again victorious from the expedition,
I will lay waste thy town, and make it into plough-land;
I know thy presumption, and that of thy citizens,
who destroyed the image which I myself set up,
and whereto I prayed on bended knees.'
After this saying he departed to the Persians,
and Basil showed this thing to his citizens,
and took counsel with them that they should gladden
the cruel emperor with treasures when he came from the journey.
Lo! then the citizens blithely gathered
countless treasures before the bishop.
Then he enjoined for the people a three-days' fast,
and bade them mount up to a steep hill,
on which aforetime a famous temple
had been dedicated to saint Mary with high honour;
and they entreated the Saviour at the holy place,
that He would soon defeat the bloodthirsty man's purpose,
and deliver them from the cruel emperor.
Then the bishop saw, when they were praying most earnestly
one night Saint Mary come
with a heavenly company to the holy place,
and [she] said to the saints that stood closest to her,
'Call the martyr Mercurius to me,
that he may go quickly to the wicked Julian,
and kill him, because he hath denied Christ,
and concerning my Son, the true God,
he speaketh blasphemously with inflated mind.'
Then came Mercurius to the illustrious queen
with his armour, and was sent immediately
by Christ's Mother to kill the emperor.
Then became Basil exceedingly afraid,
and went with Eubolus again to the city,
and afterward to the saint who lay in the church,

mercurius . se martyr mid mycclum wurð-mynte .
and sohte his wæpnu . ác hé ne ge-seah hí na hwær .
Þá axode hé þone cyrcweard . be þæs sanctes wæpnum .
and hé swór þæt hí wæron ge-wyslice . þǽr on æfen .
Þá on-cneow se bisceop . cuðlice his ge-sihðe .
and eode eft to ðam munte . mid mycelre blysse .
Kydde þam folce þæt se casere wæs of-slegen .
on þære ilcan nihte . swá swá him æt-cwod wǽs.
He eode eft ongean to þam arwurðan sancte .
wolde ge-wytan . gif his wæpnu coman .
Đá stód his franca þǽr . fula be-gleddod .
mid Iulianes blode . binnan þam gesceote .
Efne þæs ymbe seofan niht . com to þære ylcan ceastre .
án þæs caseres þegna . and cydde þære burh-ware þis .
Iulianus wycode wið þá éá cufraten .
and him ofer-wacedon syfan-fealde weardes .
þa com sum cempa . uncuð us eallum .
swíþe ge-wæpnod . and hyne sona þurh-þydde .
mid egeslicum onhræse . and ne æteowde siððan .
þa hrymde Iulianus mid hospe .
and earmlice ge-wát . on ure ge-wyt-nysse .
Đus cydde se cempa . and ge-cneowode to þam bisceope
ful[1]luhtes biddende . and se bisceop him þæs ge-tyðode
þa bead basilius [2]þære burh-wara[2] heora feoh .
ac hí ealle cwædon mid anre stemne .
gif we þam dædlicam[3] þas cyste ge-uðan .
þæt hé ne tó-wurpe ure wynsuman burh .
mycele swiðor we sceolan þam soðfæstan gode .
þas lac ge-offrian . þe us alysde fram deaðe .
Þu hæfst þæt feoh mid þé . ge-fada embe loca hu þu wylle
Đá nydde[4] se bisceop þæt hí namon þæne þryddan dæl .
and þa twegen dælas . he dyde to þære cyrcean .
and to þæs mynstræs neode . mid mænig-fealdum cræftum .
Twa gear ríxode þæs reða Iulianus .
and nolde ge-healdan his preost-had on riht .

[1] Leaf 18. [2-2] ðam burh-ware V. [3] *Raed* dædlicum. [4] nedde V.

Mercurius the martyr, with great veneration,
and sought his weapons, but he saw them nowhere.
Then he asked the church-keeper about the saint's weapons,
and he swore that they were certainly there in the evening.
Then the bishop truly understood his vision,
and went again to the mountain with great joy,
and made known to the people that the emperor was slain
on that same night, as had been shown to him.
He went again to the venerable saint,
desiring to know if his weapons had come back.
Then stood his javelin there, foully stained
with Julian's blood, within the chancel.
Behold, about seven days afterwards came to the same city
one of the emperor's knights, and made this known to the citizens:
'Julian was encamped by the river Euphrates,
and a sevenfold guard watched over him;
then came a warrior unknown to us all,
strongly armed, and immediately pierced him through
with awful assault, and was not seen afterward;
then Julian cried out with blasphemy,
and miserably died, as we can testify.'
Thus the soldier related, and kneeled to the bishop,
praying baptism, and the bishop granted him this.
Then Basil offered the citizens their property,
but they all said with one voice,
'If we granted these costly things to the mortal [man],
that he might not destroy our winsome city,
much rather ought we to offer the treasure
to the true God who has delivered us from death;
thou hast the property with thee, dispose of it, lo! how thou wilt.'
Then the bishop compelled them to take the third part,
and the other two parts he gave to the needs of the church,
and of the minster, for manifold uses.
Two years the cruel Julian reigned,
and would not keep his priesthood in righteousness,

ác truwode on þone hæðen-scype . þe hine to helle ge-brohte .
Eft on sumne tíman . wearð se arfæsta wér
for ðan soðan ge-leafan . leaslice ge-wreged .
to ualens þam casere . þe ða cyne-domes geweold .
Se wæs on criste gefullod . ác he ne cuþe his geleafan .
ac folgode gedwylde . þurh gedwolmanna tihtinge .
Þa hét se casere þone halgan ge-feccan .
tó antiochia þære ænlican byrig .
Þa mid þam þe se gedwola . embe his deað smæda (*sic*) .
þa wearð his agen sunu yfele[1] geuntrumed .
and orwena lifes . læg æt forð-siðe[2] .
Þá eode seo cwén to ðam casere and cwæð .
yfela þu gefadast for gode þinne ræd
nu swelt uncer sunu for ðan soð-fæstan men .
Þá clypode se casere . and cwæð to basilie .
gif þin lar is soð . and heo gode gelicað .
gebide for mine sunu . þæt his yfel beo aflíged .
Ða cwæð basilius . beald-lice to þam casere .
gif þu wylt onriht gelyfan . [3]þonne lifað þin sunu .
He be-hét þæt hé wolde . and se halga ge-bæd .
for þæt scoce cyld . and him wæs sona bet .
þa cwædon þa ge-dwól-men . þe dwelodon þone casere .
þæt hé ne sceolde búgan . for basilies lare .
of his agenum andgyte fram heora æwfæst-nysse .
and sædon þæt his sunu wære gesundful þurh hí .
Mid þam þe þa dwól-men . hine bedydrodon þus .
þa forð-ferde þæt cyld . færlice on heora handum .
Eft on oðrum timan . se únge-lyfeda ualens .
genam godes circean . of þam godes þeowum .
and for-geaf þam gedwól-mannum . þe hine bedydrodon .
Ða ferde basilius . to ðam fore-sædan casere .
and mende þæt unriht . þe ða yfelan hine ongebrohton .
swá þæt se casere æt nextan . betæhte to his dome .
Hwæt þa basilius . to þære byrig ferde .
nícea ge-haten . on þæra wæs gehæfd

[1] V *om.* yfele. [2] *End of fragment in* V. [3] Leaf 18, back.

but trusted in the heathenism which brought him to hell.
Again on a certain occasion the pious man
was falsely accused, for the cause of the true faith,
to Valens the Emperor, who then ruled the kingdom.
He was baptized into Christ, but he knew not His faith,
but followed heresy through the persuasion of heretics.
Then the Emperor commanded to fetch the saint
to Antioch, the beautiful city.
Then while the heretic was considering about his death,
his own son became grievously sick,
and hopeless of life, lay at [the point of] death.
Then the queen went to the emperor, and said,
'Evilly thou disposest thy purpose in God's sight;
now our son is dying on account of the just man.'
Then the emperor cried and said to Basil,
'If thy doctrine is true, and it is pleasing to God,
pray for my son that his malady be put to flight.'
Then said Basil boldly to the emperor,
'If thou wilt believe aright, then shall thy son live.'
He promised that he would, and the saint prayed
for the sick child, and he was instantly better.
Then said the heretics, who misled the emperor,
that he ought not to depart, on account of Basil's teaching,
from their religion, of his own mind,
and said that his son should be whole by their means.
While the heretics thus deceived him,
the child died suddenly in their hands.
Again at another time the unbelieving Valens
took God's church from the servants of God,
and gave it to the heretics who deceived him.
Then went Basil to the aforesaid emperor
and complained of the wrong which the evil men had brought upon him,
so that the emperor at last gave in to his judgment.
So then Basil went to the city,
called Nicea, in which was situated

þæt fore-sæde mynster . þe ða manfullan abǽdon .
æt þam unriht-wisan casere . and þa cristenan to-dræfdon .
þa cwæþ basilius . Uton be-lucan þas circan . 328
and þæt loc ge-inseglian . and ge calle siðþan
waciað þreo niht wunigende on gebedum .
and gif seo cyrce bið geopenad . þurh eowre ge-bena .
habbað hí eow æfre siððan . and ne sæcgað us nenne þanc . 332
Gif þone se ælmihtiga god nelle hi eow geopenian .
[1] þonne wacie wé ane niht . þone ælmihtigan biddende .
þæt he us geopenige þa ge-insæglodan cyrcan .
and gif heo bið swa geopenad[2] . heo bið siðþan ure . 336
and gif heo þonné ne biþ . ne bidde we hyre næfre .
Ða ge-licode þam gedwolum . þæs bisceopes dóm .
and wacodon þa þreo niht . and on þam þriddan dege[3]
stodan æt þæra cyr[4]can dura[5] . singende ealle 340
fram ærne mærien . oð ofer midne dæg .
Ac hi crist ne gehyrde . for þan þe hi ne cuþon hine .
Þa wacode basilius . on ge-bedum ane niht
mid þam geleaffullan folce . and fængon on ærne mærgen[6] 344
ealle to clypienne . Kyrricleyson .
mid hluddre[7] stemne . to ðam leofan hælende .
Þá com færlice mycel wynd . and wearp upp þa duru .
þæt ðá scytelses[8] to burston . and heo slóh on þone weall . 348
Hi eodon þa in . þone ælmihtigan herigende .
and se bisceop messode[9] . and bletsode þa ge-leaffullan .
and fæla þǽra gedwól-manna . fengon to geleafan .
Ðá ne mihte se casere . wið-cweþan þam dome . 352
ác lét þa godas[10] þeowas . þæt godes templ bugian .
and þæra áre brucan þe him ge-ahnod wæs .
þá fore-sædan gedwól-men . wæron gefullode on gode .
ac hí ne gelyfdan onriht . on þone lifigendan[11] crist . 356
ac mid manegum gedwyldum dwelodan[12] þá cristenan .

[1] *Besides the copy in* MS. O, fol. 6 (*as now numbered*), *another different copy exists in the same* MS., fol. 50. *I give a few various readings below, marked* O_2.
[2] geopenod O. [3] dæge O. [4] Leaf 19. [5] duru O.
[6] merien O. [7] hludere O. [8] scitteleas O. [9] mæssode O.
[10] *Sic; read* godes. [11] lyfiendan O_2. [12] dwele ion O_2.

the aforesaid minster, which the wicked men had begged
of the unrighteous emperor, driving out the Christians.
Then said Basil, 'Let us lock up this church,
and seal the lock, and do ye all afterward
watch three nights, continuing in prayer,
and if the church be opened through your prayers,
ye shall have it ever afterward, and give no thanks to us.
If the Almighty God will not open it to you,
then we will watch one night, praying to the Almighty,
that He will open to us the sealed church,
and if it be thus opened, it shall afterward be ours,
and if it is not then [opened], we will never ask for it.'
The proposal of the bishop pleased the heretics,
and they watched there three nights, and on the third day
stood at the church door, all singing,
from early morning till over mid-day.
But Christ heard them not, because they knew Him not.
Then Basil watched in prayers one night
with the faithful people, and in the early morning,
all began to cry, *Kyrie, eleison*,
with loud voice to the dear Saviour;
Then suddenly came a great wind, and threw open the door,
so that the bolts burst, and it struck against the wall.
Then went they in, praising the Almighty,
and the bishop said mass, and blessed the faithful,
and many of the heretics received the faith.
Then the emperor could not gainsay the decision,
but let the servants of God inhabit God's temple,
and enjoy the property which was made their own.
The aforesaid heretics were baptized into God,
but they did not believe aright in the living Christ,
but with many heresies deceived the Christians.

Sum arwurþe þegn hæfde ane dohter .
þá he wolde gebringan . binnan sumum mynstre .
and criste be-tæcan . to his clænan þeowdome .
þa wearð an his cnapena . to cuð þam mædene .
and þurh deofles tihtinge . hí digollice lufode .
ác hé ne dorste ameldian his ungemetegodan lufe .
Eode þá to anum drymen þe deofles cræft cuðe .
and behét him sceattes . gif hé mid his scyn-cræfte [1]
him þæt mæden mihte ge-macian to wífe .
Þa ge-brohte se dry-man . þone cnapan . to his deofle .
and se deofol befrán . þone dweligendan cnapan .
gif hé wolde ón [2] hine gelyfan . and his hælende wiðsacen .
[3] wið þam [3] þe he gefremode his fulan galnysse .
Þa stod se earming . æt-foran þam arleasan deofle .
þær hé healice sa't mid his hel-cnihtum .
and cwæð he wolde wið-sacan his criste .
and gelyfan on hine gif he his lust gefremode .
Þa cwæð se sceocca eft . Ge synd swiðe ungetreowa [4] .
þonne ge mín be-hofiað . þonne ic helpe eow .
and gé wiþsacað me eft . and cyrrað to eowrum criste
seþe is swiðe myld-heort . and myldelice eow under-fehþ .
ac wryt [5] me nú sylf wylles . þæt þú wið-saca [6] criste .
and þinum fulluhte . and ic ge-fremme ðinne lust .
and þu beo on domes dæge . fordemed mid me .
Ða awrát se earming mid his [7] agenra hande [7]
swá swa se deofol . him gedihte þone pistol .
and se deofol sona sænde to ðam mædene .
his fulan gastas . þe galnysse styriað .
and ontendan [8] þæt mæden . to þæs mannes lustum .
Heo wearð þa geangsumod mid þæra ormætan ontendnysse .
and feoll adúne færlice hrymende .
Eala þú min fæder . gemyltsa þinre dehter .
and for-gif me þam men . þe min mód me to spenð .
elles ic mót sweltan . swylcum deaðe .

[1] scin-cræfte O. [2] Leaf 19, back. [3-3] siþþan O. [4] ungetriwe O.
[5] wrít O. [6] wiþsacc O. [7-7] agenræ handa O_2. [8] ontende O_2.

An honourable thane had a daughter
whom he wished to bring within a minster
and commit to Christ, to His pure service.
Then one of his youths became known to the maiden,
and through the instigation of the devil loved her secretly,
but he durst not announce his inordinate love.
Then he went to a sorcerer who knew the devil's craft,
and promised him treasure if he, by his magic,
could make the maiden become his wife.
Then the sorcerer brought the youth to his devil,
and the devil asked the erring youth
if he would believe on him, and deny his Saviour,
as soon as he had furthered his foul lust.
Then stood the miserable one before the wicked devil,
where he sat exalted with his hellish servants,
and said he would renounce his Christ,
and believe on him, if he would perform his desire.
Then said the fiend again, 'Ye are very unfaithful;
when ye have need of me, then I help you,
and afterwards ye renounce me and turn to your Christ,
who is very merciful and mercifully receiveth you.
But write me now, of thy own will, that thou renouncest Christ
and thy baptism, and I will perform thy desire,
and thou shalt be condemned with me at Doomsday.'
Then the wretch wrote the document with his own hands
even as the devil dictated it to him;
and the devil immediately sent to the maiden
his foul spirits, who stir up lust,
and enkindled the maiden to the man's desires.
Then she became vexed with the exceeding burning,
and fell down suddenly, exclaiming loudly,
'O, thou my father! have pity on thy daughter,
and give me to the man to whom my mind enticeth me,
else I must die a sore death.'

Þa weop se fæder . wolde hí ge-fræfrian[1] .
and cwæð mid mycelre sarnysse . to þære seocan dehter[2] .
Ic wolde mid clænnysse . criste þe be-weddian
to engla gefærredena . to frofre minre sawle .
and þu þus wodlice wilnast ceorles .
Heo ne rohte his worda for þæra wodlican ontendnysse .
and cwæð þæt heo sceolde sweltan for-raðe .
gif se fæder nolde ge-fremman hyre wyllan .
Se fæder þa[3] æt nextan . be his freonda ræde .
forgeaf þa earman dohter þam deofles cnihte .
mid mycclum ælhtam (*sic*) . and his mán nyste .
Ða nolde se deofles cniht . cuman næfre to circan .
ne godes word ge-hyran . ne þa halgan messan .
Wearð þa ge-openad his earman wife .
his manfullan be-hát . þam hetolan deofle .
and heo mid mycelre angsumnysse . arn to basilie .
and cydde him be ende-byrdnysse hyre cnihtes wiþer-sæc .
Þa hét se halga wer . hine to him gefeccan .
and be-frán gif hit swá wære . swa his wif him sæde .
and he sæde mid wope hú hé beswican wearð .
Þa axode se bisccop . wylt þú bugan eft to *criste* .
Se wyþersaca cwæð . ic wylle georne leof .
ác ic ne mæg . þeah ic wylle . forþan þe ic wið-sóc criste .
and on ge-wryte afæstnode þæt ic wære þæs deofles .
Se halga wer him cwæð tó . Ne hoga þu embe þæt .
ure hælend is swiþe wel-wyllende . and wyle þe eft under-fon .
gif þu mid soðre dædbote gecyrst eft to him .
Hwæt þa basilius gebletsode þone cniht .
and be-leac hine on-sundron . on sumere digelre stowe .
and tæhta (*sic*) him bota . and ge-bæd for hine .
Com eft ymbe ðry dagas . axode hú hé mihte .
Ða cwæð se dæd-beta . þa deoflu cumað to me .
and me swiðe ge-egsiað . and eac swylce torfiað .
and habbað hi*m* on hande min agen hand-ge-wryt .
cweðað þæt ic come to hi*m* and na hí to me .

[1] gefrefrian O_2. [2] dohter O_2. [3] Leaf 20.

Then the father wept, desiring to comfort her,
and said with great grief to the sick daughter,
'I desired through chastity to wed thee to Christ,
to the company of angels, for the comfort of my soul,
and thou thus madly desirest a husband.'
She recked not of his words on account of the mad burning,
and said that she must die very quickly,
if the father would not accomplish her will.
Then the father at last, by his friends' advice,
gave up the poor daughter to the devil's servant,
with much property, and knew not his sin.
Then the devil's servant would never come to church,
nor hear God's word, nor the holy mass.
Then was revealed to his poor wife
his wicked promise to the hateful devil;
and with great anguish she ran to Basil,
and made known to him, in order, her husband's apostacy.
Then the holy man bade him be fetched to him,
and enquired if it were even as his wife had told him;
and he said, with weeping, how he had been led astray.
Then the bishop asked, 'Wilt thou again submit to Christ?'
The apostate said, 'I earnestly desire it, my lord;
but I cannot though I wish, because I denied Christ,
and confirmed in writing that I was the devil's.'.
The holy man said to him, 'Be not anxious about that;
our Saviour is very benign, and will receive thee again,
if thou with true repentance wilt turn again to Him.'
Lo! then Basil blessed the youth,
and locked him up apart in a certain secret place,
and enjoined him penances, and prayed for him.
He came again after three days and asked how he was.
Then said the penitent, 'The devils come to me,
and terrify me greatly, and also, as it were, shoot at me,
and have in their hands my own handwriting,
saying, that I shall come to them and not they to me.

Basilius him cwæð to . ne beo ðú afyrht .
gelyf soðlice on god . and sénode hine eft .
be-leac eft þá duru . and lede him his mete .
He com eft ymbe feawa daga . and cunnode þæs mannes .
Se cniht [1] cwæð to ðam halgan were . ic ge-hyra (*sic*) þa deoflu feorran .
and hyra egslican þiwracan . ac ic hí ne ge-seo .
He beleac hine eft on þa ylcan wysan .
oð þone feower-teoðogan dæg . and fandode his siððan .
Þa sæde se cnapa . *þæt* he swiðe wél mihte .
nu to dæg ic seah . hú ðu ofer-swiðdest þone deofol .
Basilius þa on mergen . gebrohte þone cnapan
Into godes húse . and hét gegaderian *þæt* folc .
and bæd hí ealle wacian . þær on niht mid him .
and ðingian þam earman men . to þam ælmihtigan gode .
Mid þam þe hí swiðost bædon . binnan þæra cyrcan .
Þa *com* se wæl-reowa deofol . wolde geniman þone cnapan .
of basili*us* handu*m* . hetolice teonde .
and cwæð. to ðam halgan . *þæt* he hine be-rypte .
ne sohte ic na hine . ac hé sylf com to me .
her ic habbe his hand-ge-wryt . *þæt* ic hit ge-healde mid me
to þam ge-mænelican dome . on þa*m* mycclum dæge .
Ða cwæð se halga wer . we clypiað to ðam hælende .
up-ahafenum handum oð *þæt* þu *þæt* hand-ge-wryt agife .
Ða clypodon hí ealle . kyrrieleyson .
up ahafenum handum . wið heofonas weard .
and efne þa æfter fyrste . feol *þæt* ylce gewryt .
ufon of þære lyfte . to ðam geleaffullan biscope .
He þancode þa gode . mid gast-licra blysse .
and axode þone cnapan gif hé on-cneowe *þæt* ge-wryt .
He cwæð ic on-cnawe þas cartan fulgeare .
þis ic sylf awrát . þam awyrgedan deofla .
Hwæt þa basilius . hí sona totær .
and gehuslode þone cnapan . and þam hælende betæhte .
and lærde hine georne . hú hé lybban sceolde .

[1] Leaf 20, back.

Basil said to him, 'Be not thou affrighted,
believe truly in God;' and signed him [with the cross] again,
and locked the door again, and brought him his food.
He came again after a few days, and examined the man.
The youth said to the holy man, 'I hear the devils afar,
and their awful threats, but I see them not.'
He locked him up again in the same manner
until the fourteenth day, and examined him afterward.
Then said the youth that he was very well,
'Now to-day I saw how thou overcamest the devil.'
Then Basil in the morning brought the youth
into God's House, and bade gather the people,
and besought them all to watch there at night with him,
and intercede for the poor man to the Almighty God.
While they prayed most fervently within the church,
there came the bloodthirsty devil, desiring to snatch the youth
from Basil's hands, pulling vehemently,
and said to the saint that he had robbed him;
'I sought him not, but he himself came to me,
here I have his handwriting that I may keep it by me
to the general judgment at the great day.'
Then said the holy man, 'We will cry to the Saviour
with uplifted hands, until thou givest up the writing.'
Then they all cried, *Kyrie, eleison*,
with hands uplifted toward heaven;
and lo then! after a space the same writing fell
from above out of the air down to the faithful bishop.
Then he thanked God with ghostly bliss,
and asked the youth if he recognized the writing.
He said, 'I recognize this paper full well,
this I wrote myself for the accursed devil.'
Lo, then, Basil immediately tore it in pieces,
and received the youth to communion, and committed him to the Saviour,
and taught him zealously how he should live

[1] on cristes geleafan . oð his lifes ende .
Basilius se mæra . wearð mycclum on-bryrd .
and mid godcundre beorhtnysse ge-blyssod . for-þearle .
eode þa ardlice to anes preostes húse .
and het his gebroðra beon his geferan .
Anastasius wæs gehaten se arwurþa mæsse-preost
þe se bisceop to fundode swá færlice mid gange .
Mid þam wunode án mæden mærlice drohtnigende .
geond feowertig geare fec fægre gehealden .
Heo wæs mannum geþuht swylce heo his gemæcca wære .
Wytodlyce se messe-preost wyste his to-cyme .
þurh þone halgan gast . and wolde hine be-hydan .
ac se bisceop wyste hwær he wæs ful geare .
and hét hine mæssian for his mærlican drohtnunga.
Þa æt þære messan . wearð his mærð geswutelod .
swá þæt se halga gast hine ealne befeng .
on fyres gelycnysse . þær hí onlocoden .
Se messe-preost leofode be hláfe and be wætere .
and symle he fæste buton on freols-dagum .
He hæfde ænne lic-ðrowere . be-locen on anum clyfan
egeslice to-swollen . and un-sprecende fornean .
and hine ðær afedde un-afunden oð þæt .
Ða eode basilius . to ðam clyfan .
ac se preost nolde undón þá duru mid cæge .
ac se bisceop hi ge-openade . eaðelice mid his worde .
and wacode ealle þa niht . mid þam wædlian hreoflian .
biddende þone hælend . þæt he hine gehæleda (*sic*) .
and gelædde hine on mergen forð . swiðe fægres híwes .
buton ælcum womme . and wél sprecande .
Þus wearð geopenad sé árwurðe mæsse-preost .
and þæt halige mæden . [2] þe his huses gymde .
and se bisceop gewende mid his ge-broðrum hám .
Effrem wæs gehaten sum swiðe halig abbod .
on wæstene wunigende . fela wundra wyrcende .
and manegum oðrum ge-bysnode . þa þe bugan to lare .

[1] Leaf 21. [2] Leaf 21, back.

in Christ's faith, until his life's end.
Basil the Great was much encouraged,
and was gladdened exceedingly with divine light.
He went then quickly to a priest's house,
and bade his brethren be his companions.
Anastasius was the name of the venerable mass-priest,
to whom the bishop went so quickly in his journey.
With him dwelt a virgin, living virtuously,
about the space of forty years, of good repute;
it seemed to men as if she were his wife.
Verily the mass-priest knew his coming
through the Holy Ghost, and desired to hide himself;
but the bishop knew where he was full readily,
and bade him say mass on account of his excellent life.
Then at the mass his virtue became manifested,
so that the Holy Ghost encompassed him all over
in the likeness of fire, as they were looking on.
The mass-priest lived on bread and water,
and he fasted ever, save on festival days.
He had a leper shut up in a cave,
fearfully swollen, and almost speechless,
and had fed him there undiscovered until then.
Then Basil went to the cave,
but the priest would not undo the door with a key;
but the bishop opened it easily by his word,
and watched all the night with the destitute leper,
praying the Saviour that He would heal him,
and led him forth in the morning of a very fair aspect,
without any spot, and speaking well.
Thus was made manifest the venerable mass-priest,
and the holy virgin who took care of his house;
and the bishop went home with his brethren.

A certain very holy Abbot was called Ephrem,
dwelling in the desert, working many miracles,
and set an example to many others who submitted to his teaching.

Đa ge-hyrde hé be þam wundrum þe basilius worhte .
and bæd gelóme æt gode . þæt he him geswutelode
hwylc basilius wære on wurð-scype mid him .
Þa wearð þam abbode æt-eowed . án fyren swer .
se stód úp aþenod . oð þá steapan heofonan .
and him com stemn ufan þus clypiende hlude .
Eala þu effrem eall swylc ís basilius
swylce þes fyrena swér . þe þu ge-syhst hér standan .
Đa gewende effrem of þam westene sona
to ðam halgan bisceope þæt hé hine ge-spræce .
and basiliuus (*sic*) sende sona him to-geanes .
and hine wylcumode . swá swá hé wyrðe wæs .
and þa halgan him betweonan embe þæt heofonlice líf .
geornlice smeadon . swyðe smeaþancollice .
Æfter þæra halgan messan . mid þam þe hí gereordodon
cwæð se halga effrem . to þam arwurðan biscope .
Ic bidde þe arwurða fæder þæt þu me anes þinges tyðige .
ic wát þæt þu byst tyða . swa hwæs swa þu bytst æt gode .
Bide nú æt gode . þæt ic grecisc cunne .
Þa cwæð se biscop him tó . Þú bæde ofer mine mæðe .
ac uton swa þeah biddan þas bena æt gode .
Hí feollan þa on gebedum . and basilius cwæð .
Hwi nelt þu lá effrem . nu ðu swá arwurðe eart .
beon mæsse-preost and se oðer him cwæð tó .
forðan þe ic eom synful . Þa sæde se biscop .
eala gif ic hæfde [1] þine synna ana [2] .
Hi cneowdon þa æft . and æffrem þa spræc
mid greciscum gereorde . god herigende .
and se halga biscop hine hadode to messe-preoste .
and his wealh-stód to diacone . and hí wendon eft on-gean
to þam wid-gyllan westene . wuldrigende gód .
Sum swiðe welig wíf wæs . swylce on wudewan hade
ac heo lyfde sceand-lice . swá swá swín on meoxe .
and mid healicum synnum hí sylfe fordyde .

[1] Leaf 22. [2] ane, *alt. to* ana.

Then he heard of the wonders which Basil wrought,
and frequently besought God that He would reveal to him
what manner of man Basil was in honour [as compared] with
himself.
Then was shown to the Abbot a fiery column
which stood up extending even to the high heaven,
and a voice came to him from above, thus crying aloud,
'O, thou Ephrem! Basil is even such
as is this fiery column which thou seest standing here.'
Then Ephrem departed immediately from the desert
to the holy bishop, that he might speak with him,
and Basil sent straightway to meet him,
and welcomed him, forasmuch as he was worthy;
and the saints betwixt themselves, concerning the heavenly life,
devoutly meditated, very studiously.
After the holy mass, while they broke their fast,
the holy Ephrem said to the venerable bishop,
'I pray thee, venerable father, to grant me one thing;
I know that thou art a dispenser of whatsoever thou askest of
God.
Pray now to God that I may know Greek.'
Then said the Bishop to him, 'Thou hast asked beyond my power,
but let us, nevertheless, ask this boon of God.'
They fell then to prayers, and Basil said,
'Behold! why wilt thou not, Ephrem, since thou art so worthy,
become a mass-priest?' And the other said to him,
'Because I am sinful.' Then said the bishop,
'Oh, if I had but thy sins only!'
Then they knelt again; and Ephrem then spake
in the Greek tongue, praising God,
and the holy Bishop ordained him as mass-priest,
and his interpreter as deacon, and they went back again
to the wide-stretching desert, glorifying God.

A certain very wealthy woman was living as if in widowhood,
but she lived shamefully, even as swine on a dunghill,
and was destroying herself by deadly sins;

Heo wearð swa þeah æt nehstan wundorlice onbryrd .
þurh godes mynegunge . and ealle hyre manlican dæda .
awrát on anre cartan . and be-worhte mid leade . 532
gesohte þá basilium biddende and cweðende .
Eale þu godes halga be-seoh me to are .
Ealla mine synna . ic synfulle awrát .
on þissere cartan . and ic com to þe leof . 536
and ic bidde þe for godes lufan *þæt* þú mé unlyse þa insæg-
lunge .
ac adylega þa synna . to dryhtne me þingiende .
se god þe me forgeaf þis gode geþanc .
sé wyle þe ge-hyran me þingiende to him . 540
Þa genam basilius se biscop þa cartan .
and be-seah to heofonum . and cwæð to þam hælende .
Đin agen dæd ís drihten . *þæt* þú adylegie synna .
þu þe middan-eardes synna myld-heort-lice æt-brytst . 544
eaðelice þu miht þyssere anre sawle synna .
adylegian . þu soðfæsta drihten .
Ealle ure synna synd mid þe awrytene .
ac þín myld-heortnys ís swiðe mycel . and ún-asmægendlic . 548
Git þa basiliu*us* gebæd for *þæt* wíf .
waciende þa niht . and *þæt* ge-wryt ageaf
þam fore-sædan wífe . and þá wæron þa synna
ealle adilegode butan anre synna . 552
Seo wæs seo mæste . and heo wearð þa æmod .
biddende[1] mid wope þone halgan wer .
þæt he þa mycclan synne mild-heort-lice adilegode .
swá swá he dide þa oðre . þurh his drihtnes unnan . 556
þa cwæð se erce-biscop . Ic eom eac synful .
and myltse behofige . þæs heofonlican dryhtnes .
Ac far þe to westene . and þú fintst anne wer
haliges lifes . se hatte effrem . 560
agif him þas cartan . and cyþ him ymbe þe .
and he mid gebedum gegladaþ god ælmihtigne .
þæt wif gewende þa to ðam westene swiðe .

[1] Leaf 22, back.

however, she became at last wonderfully moved
through God's warning, and wrote all her wicked deeds
on a paper, and sealed it with lead;
Then she sought Basil, praying and saying,
'Oh, thou saint of God! Look on me with mercy;
all my sins I, a sinner, have written
on this paper, and I have come to thee, beloved one,
and I pray thee, for God's love, to unloose for me this seal,
and blot out the sins, interceding for me to the Lord;
the God who gave me this good thought,
He will hear thee, interceding to Him for me.'
Then Basil the bishop took the paper,
and looked up to heaven, and said to the Saviour,
'Thine own deed, Lord, is it to blot out sins;
Thou who mercifully takest away the sins of the world,
easily Thou canst blot out the sins
of this one soul, Thou righteous Lord!
All our sins are written down with Thee,
but Thy mercy is very great and unsearchable.'
Still Basil prayed for the woman,
keeping vigil that night, and gave back the writing
to the aforesaid woman, and then were the sins
all blotted out, save one of the sins,
which was the greatest, and she became then disheartened,
praying, with weeping, the holy man,
that he would mercifully blot out the great sin,
even as he did the others through his Lord's grant.
Then said the archbishop, 'I also am sinful,
and need mercy of the heavenly Lord;
but go thou to the desert, and thou shalt find a man
of holy life, who is called Ephrem;
give him this writing, and make known to him concerning thyself,
and he with prayers shall gladden Almighty God.'
The woman then went to the desert quickly[1];

[1] There is an abrupt transition here, but nothing is lost; see l. 633.

and basilius wearð gebroht on legere
to his forðsiðe . fore-wittig swa þeah .
An æþele læce wæs wunigende on þære byrig .
Iosep gehaten . hæðen and Iudeisc .
se cuðe to-cnawan gif he cunnode þæs mannes .
be his ædrena hrepunge . hweðer he hraðe swulte .
and Basilivs wiste þurh godes onwrigennysse .
þæt hé sceolde þone læce to ge-leafan bringan .
and on fante fullian . ær his forð-siðe .
þa lufode he hine forði . and gelome hine ge-spræc .
tihtende to ge-leafan . þeah þe he lange wið-soce .
Ða on sumum dæge sende basilius .
æfter ðam ylcan læce swylce he his lacnunga gyrnde .
and het hine sceawian be his seocnysse .
axude þa hu him þuhte . and se oðer him andwyrde .
Gearciað þa þing . þe eow gewunelice synd .
to bebyrigunge . þes biscop gewit hraðe .
Ða cwæð se erce-biscop . to ðam æðelan læce .
nastu hwæt þu sægst . þeah þu swá ne wene .
Se læce him cwæð to . Ne lyfastu oð æfen .
þa cwæð basilius . hwæt gif ic bide merigenes .
Se ebreisca cwæþ eft . Ne bið hit swa langsum .
[1] Ane tíd ic wene . þæt þin sawul wunige on þe .
ac gefada þine þing . for þan þe ic þe sæcge .
þæt þes dæg ne ge-endað ofer ðe cucena .
Ða cwæð basilius mid blyðum mode him to .
Hwæt destu gif ic to mergen mid-deges gebíde .
Se ebreisca cwæð . sylf ic swelte þonne .
Se halga wer sæde . þu sccalt sweltan synna .
and criste lybban . þurh geleafan awend .
Se læce him andwyrde . and cwæð . þæt he gelyfan wolde .
and his wyllan gefreman . gif he wunode of[2] mid-dæg .
He be-hét þa mid aðe þæt he to þam hælende gebuge .
and fulluht under-fenge . gif se halga fæder leofode .

[1] Leaf 23. [2] *Read* oð.

and Basil was brought by disease
near to his departure, foreknowing it however.
A noble leech was dwelling in the city,
called Joseph, a heathen and a Jew;
he knew how to distinguish, if he examined a man,
by the feeling of his veins (pulses), whether he would die soon;
and Basil knew, through God's revelation,
that he should bring the leech to the faith,
and baptize him in the font ere his departure;
he loved him therefore, and frequently spake with him,
persuading him to the faith, though he long opposed it.
Then on a certain day Basil sent
after the same leech, as if he required his healing,
and bade him examine concerning his sickness:
then he asked how it seemed to him, and the other answered him,
'Prepare the things which are customary amongst you
for burial; this bishop will soon die.'
Then said the archbishop to the noble leech,
'Thou knowest not what thou sayest, though thou ween it not.'
The leech said to him, 'Thou wilt not live till evening.'
Then said Basil, 'What if I bide till morning?'
The Hebrew said again, 'It will not be so long;
for one hour, I think, thy soul shall remain in thee;
but set in order thy affairs, because I say to thee
that this day will not close over thee alive.'
Then said Basil with blithe mood to him,
'What wilt thou do if I bide till to-morrow at mid-day?'
The Hebrew said, 'I myself will die then.'
The holy man said, 'Thou shalt die to sin
and live to Christ, converted through faith.'
The leech answered him, and said that he would believe
and perform his will, if he lived until mid-day.
He promised too with an oath, that He would submit to the Saviour,
and receive baptism, if the holy father lived.

Hwæt ða basilius bæd þone ælmihtigan god
þæt he his líf gelengde þam læce to hæle .
Se biscop þa leofode swa swa he bæd æt gode .
and on mergen ge-langode þone læce him to .
Se iudeisca þa com . and cwæð mid wundrunge
mid ealre heortan . Ic sæcge *þæt* crist is soð god .
and heonan-forð wið-sace mid soðum ge-leafan
þam hatigend-licum bigengu*m* . þe ða Iudeiscan healdað .
Hat me nu fullian . and mine hiwan ealle
on þæs hælendes naman . buton elcunge .
Se ærce-biscop cwæð . Ic eow ealle fullige .
mid minum agenu*m* handum . ðine hiwan . and þe .
þa grapode se læce his lima eft . and cwæð .
Ðin mægn is aterod . and þa mihte þu næfst .
Basilius him cwæð to . We habbað þone scyppend .
þe *þæt* gecynd gescéop . and se us ge-strangað .
He arás ða mid þam worde . and eode to cyrcean .
and ætforan þam folce gefullode þone Ioseph .
mid eallum his hiwum . and ge-huslode hí siððan .
and lærde hí georne . be ðam ecan life .
Sipþan he messode mannu*m* to nones .
and lærde hi georne . and luf'lice hí cyste .
and genam ðone dæl þæs deorwurðan husles .
þe se hælend gehalgode . þe he heold oð þæt .
and æfter þære huslunge . mid herunga ge-wát .
to þam lifigendan gode . þe he mid geleafan wurðode .
mid þam he wunað on blysse . á butan ende. AMEN.

Hwæt þa se læce þe ðær gelyfed wæs .
feoll uppon his breost . mid flowendum tearum .
and cwæð mid wope . wella basilius .
gif ðu sylf noldest . nære þu git forð-faran .
þa com mycel meniu on mergen to ðam lice .
and Gregorius bisceop . þe mid basilie leornode .
and oðre fela biscēopas . and gebrohten *þæt* lic .

[1] Leaf 23, back.

So then Basil prayed the Almighty God,
that he would lengthen his life for the salvation of the leech.
Then the Bishop lived even as he had besought of God,
and in the morning summoned the leech to him.
Then the Jew came, and said, with astonishment,
'With all my heart I say that Christ is true God,
and henceforth renounce with true faith
the hateful rites which the Jews practise;
command me to be baptized, and all my household,
in the Saviour's name without delay.'
The archbishop said, 'I will baptize you all
with mine own hands, thy household and thee.'
Then the leech felt his limbs once more and said,
'Thy strength hath failed, and thou hast no power.'
Basil said to him, 'We have the Creator,
Who created nature, and He will strengthen us.'
Then with that saying he arose and went to church,
and, before the people, baptized Joseph
with all his household, and received them afterwards to communion,
and taught them zealously concerning the eternal life.
Afterward he said mass for the people until noon,
and taught them zealously, and lovingly kissed them,
and received the portion of the precious housel
which the Saviour had consecrated, which he had reserved until then,
and after the houselling, departed with praises
to the living God whom he had worshipped faithfully,
with whom he dwelleth in bliss ever without end. Amen.

Lo! then the leech who had there become a believer,
fell upon his breast with flowing tears,
and said with weeping, 'Alas, Basil!
if thou thyself hadst been unwilling, thou wouldst not yet have departed.'
Then came a great multitude in the morning to the corpse,
and bishop Gregory, who had learned with Basil,
and many other bishops, and brought the corpse

mid gastlicum sangum . Into godes cyrcean .
We wyllað nu ful sæcgan be ðam synfullan wife .
þe basilius sende . mid þære anre synne
to effremme þam abbude . *þæt* he ða án adylogode .
Þæt wif becom æt nextan þurh *þæt* widgylle westen .
to ðam halgan effrem . and he wiste hyre fær .
ðuruh godes onwrigennysse . and hwæt heo wolde þær .
and cwæð hire sona to . ic com synful mann .
Heo awearp þa cartan ða . and cwæð to effremme .
Se ærce-biscop me sende soðlice to ðe .
þæt þu ðas ane synne . þe on þyssere ymlan stent .
þurh þine ge-bedu adilige . swa swa he dyde þa oðre .
Se halga effrem cwæð . nese nese dohtor .
ac se ðé þa manega synne mihte adilegian .
þurh his þing-rædene ða þa ðu hine bæde
se mæg bet þone ic biddan for ðære anre .
Gang ongean hraðe to ðam godes menn .
þæt ðu hine befó ær his forðsiðe .
þa arn *þæt* earme wíf ofer *þæt* westen swiðe .
oð *þæt* heo to þære byrig be-com . þær man bær basiliuni .
and feoll ða to eorðan . flitende wið þone halgan .
þæt he hi asende . fram him sylfum to westene .
on swa mycelne weg . and ne wearð gefrefrod .
Heo wearp þa mid þam þæt gewryt on ða bære .
and cydde þam mannum be hyre misdædum .
[1] Þa wolde an ðæra preosta . wytan þa synne .
and sceawode þa cartan . and clypode to ðam wífe .
To hwi swincst þu la wíf . þeos carte is adilegod .
Seo syn wearð þa adilegod . þurh drihtnes mildsunge .
swa swa basilius wolde . þe ða wuldrode mid gode .
Ða fægnode *þæt* wíf . and *þæt* folc wuldrode .
þone lifigendan god . þe lyfað on ecnysse .
His líc wearð be-byrged on cessariam byrig
cappadoniscre scyre . þær þær he sylf biscop wæs .

[1] Leaf 24.

with ghostly songs into God's church.

We will now relate fully concerning the sinful woman
whom Basil sent with the one sin
to Ephrem the abbot, that he might blot out that one.
The woman came at last through the wide desert
to the holy Ephrem, and he knew all about her life
through God's revelation, and what she desired there,
and said to her instantly, 'I am a sinful man.'
Then she drew out the paper, and said to Ephrem,
'The archbishop sent me verily to thee,
that thou mightest blot out this one sin, which standeth in this scroll,
through thy prayers, even as he did the others.'
The holy Ephrem said, 'Nay, nay, daughter,
but he who could blot out the many sins
through his intercession, when thou didst beseech him,
he can, better than I, pray for this one:
Go again quickly to the man of God
that thou mayest reach him before his death.'
Then ran the poor woman over the desert swiftly,
until she came to the city where they bare Basil,
and fell then to the earth, chiding with the saint,
that he had sent her from himself to the desert
on so great a journey, and she had not been comforted.
Then with that she threw the writing on the bier,
and told the men concerning her misdeeds.
Then one of the priests desired to know the sin,
and looked at the paper, and cried to the woman;
'Wherefore labourest thou, oh woman? this paper is blotted out.'
So the sin was blotted out through the Lord's mercy,
even as Basil desired who was then in glory with God.
Then the woman rejoiced, and the people glorified
the living God who liveth in eternity.
His body was buried in the city of Cæsarea,
in the province of Cappadocia, where he himself had been bishop;

manegum fremiende . mid mycelre lare .
and he sylf wolde sweltan for rihte
ær ðam þe he for-suwode þone soðan gelyfan .
betwux þam gedwol-mannum þe hine drehton for-oft .
for ði he wuldraþ nú . á . to worulde mid gode. AMEN.

IV.

IDVS IANVARII. PASSIO SANCTI IVLIANI ET SPONSE EIVS BASILISSE.

[Another copy, much burnt and very defective, is in MS. Otho, B. x. fol. 7. See l. 27. I give the various readiugs, marked 'O.']

IVLIANVS WÆS GEHATEN . SUM ÆÞELE GODES ÞEGN .
ON egypta lande . on antiochian þære byrig .
Se wæs æðel-boren of æwfestum magum .
and on cristes lare ge-læred . fram geogoþe.
Þa wolde his fæder . and his frynd ealle .
þæt he wifian sceolde þa ða he eahtetyne gæra wæs .
ac iulianus cwæð þæt he cunnian wolde
his drihtnes wyllan hu he wolde be him .
He wearð þa ge-bysgod on his ge-bedum seofan niht .
bæd þone ælmihtigan crist þæt he his clænnysse geheolde .
Ða æt-eowde se hælend hine sylfne on swefne
þam æþelan cnihte on ðære eahteoðan nihte .
and cwæð þæt he sceolde soðlice underfon mæden
him to gemacan ; þe hine ne moste ascyrian
fram his clænan lufe þe he gecoren hæfde .
Se hælend him cwæð to . Ic beo sylf mid þe .
and on þe adwesce ealle ontendnysse .
and þæt mæden ic ge-bige . eac to minre lufe .
and on eowrum bryd-bedde . ic beo eow æt-eowed .
and þurh eow me bið ge-halgod manegra oðre clennysse
[1]and ic þe under-fo mid ðinum mædene to heofonum .

[1] Leaf 24, back.

profiting many by his great learning,
and he himself desired to die for the right,
ere he would be silent concerning the true faith
amongst the heretics who very often vexed him.
Therefore he is now in glory for ever with God. Amen.

IV.

JAN. 9[1]. PASSION OF ST. JULIAN AND HIS WIFE BASILISSA.

A certain noble servant of God was called Julian
in the land of Egypt, in the city of Antioch,
who was nobly born of pious parents
and instructed in Christ's lore from his youth.
Then his father desired, and all his friends likewise,
that he should marry, when he was eighteen years old.
But Julian said that he wished to find out
his Lord's will, how He willed concerning him.
Then was he busied in his prayers for seven nights,
and prayed the almighty Christ that He would preserve his chastity.
Then the Saviour shewed himself in a dream
to the noble knight on the eighth night,
and said that he must verily take a maiden
as a mate for himself, who would not sever him
from his pure life, such as he had chosen.
Jesus said to him, 'I myself will be with thee,
and will quench in thee all desire,
and will incline the maiden also to love of Me.
And in your bride-bed I will be manifested to you,
and through you the purity of many others shall be hallowed unto Me,
and I will receive thee, with thy maiden, to heaven.'

[1] The Ides of January correspond to Jan. 13. The right day is Jan. 9.

Đa awóc Iulianus gewyssod þurh his drihten .
cwæð to his freondum . þæt he on-fon wolde .
mæden him to gemacan . and hi mycclum þæs fægnodon .
þa fundon his magas sum æðel-boren mæden
basilissa gehaten . and him þa begeaten .
þa wurdon gegearcode þa gyftu æfter gewunan .
[1]and hí butu coman on anum bedde to-somne.
Hwæt ða iulianus hine georne ge-bæd .
to ðam hælende criste . þæt he hine geheolde .
wið ealla ontendnysse . and yfele costnunga .
Đa wearð þæt bryd-bed mid bræðe afylled .
swylce þær lægon . lilie and rose .
Đa cwæð basilissa to þam clænan brydguman .
Hit is winter-tid nu and ic wundrie þearle
hwanon þes wyrt-bræð þus wynsumlice steme .
and me nu ne lyst . nanes synscipes .
ac þæs hælendes geþeodnysse mid ge-healdenre clennisse .
Iulianus andwyrde þam æðelan mædene .
þes wynsuman bræð þe ðu wundrast þearle .
næfð nan angin . ne eac nænne ænde .
Þes bræð is of criste seðe is clænnysse lufigend .
gif wit þurh-wuniað on ansundum[2] mægð-hade .
and hine clænlice lufiað . þonne cume wit[3] to his rice .
and wit[4] ne beoð to-twæmede . ác á[5] to worulde blyssiað .
Basilissa cwæð . þæt heo on clænum mægð-hade
þurh-wunian wolde . for ðam wynsuman behate .
and habban þæt ece lif . and ðone hælend to bryd-guman .
þa clypode iulianus on cneow-gebedum ðus .
Confirma hoc deus . quod operatus es in nobis . et reliqua.
Gefæstna þis hælend . þæt þæt ðu on ús gewyrcst .
and basilissa sona swa ge-lice dyde .
þa astyrede þæt bryd-bed . and beorht leoht þær scéan .
[6]and [7]crist wearð[7] gesewen mid scinendum werode .
and his modur maria mid hyre mædenlicum heape .

[1] *See* MS. Otho B. x. fol. 7 (*as now numbered*). [2] anwealgum O. [3] we O. [4] wyt O. [5] O *om.* á. [6] Læaf 25. [7–7] crist sylf wearð þær O.

Then awoke Julian, instructed by his Lord,
and said to his friends that he would take
a maiden for his spouse; and they were greatly glad of it.
Then his kinsmen found a certain nobly-born maiden,
named Basilissa, and obtained her for him.
Then was prepared the marriage, according to custom,
and they two came into one bed together.
Well, then! Julian eagerly prayed
to Jesus Christ, that He would preserve him
against all desire and evil temptation.
Then was the bride-bed filled with fragrance
just as though a lily and a rose were lying there.
Then said Basilissa to the pure bridegroom,
'It is now winter-time, and I greatly wonder
whence this fragrance of flowers thus wonderfully rises;
and now I have no desire for any sinfulness,
but (feel) only desire for the Saviour, with preserved chastity.'
Julian answered the noble maiden,
'This winsome fragrance, at which thou greatly wonderest,
hath no beginning, nor eke any end.
This fragrance is from Christ who is lover of purity;
if we two continue in unbroken chastity
and purely love Him, then shall we come to His kingdom,
and we two shall never be severed, but shall rejoice for ever.'
Basilissa said that she desired to continue
in pure maidenhood, because of that winsome promise,
so as to have the life eternal, and the Saviour for her bride-
groom.'
Then cried Julian on his knees, in his prayers, thus:
'Confirm this, O Lord, that thou hast wrought in us,' &c.,
Confirm this, Saviour, that thou workest in us.
And soon Basilissa did even the like.
Then the bride-bed shook, and a bright light shone there,
and Christ was visible, with a shining host,
and His mother Mary with her virgin train.

Crist clypode þa to ðam clænan cnihte .
and cwæð þæt he hæfde oferswiðod
woruldlice gælsan . and þone gramlican feond .
Of marian werode wæs þus geclypod .
Eadig eart þu basilissa . forþan þe þu gebygdest
þin mod to halwendum mynegungum .
and middan-eardlice swæsnysse mid ealle forsihst .
and þe sylfe gearcost to wuldre .
Þa com to ðam bedde boc fram þam hælende .
and twegen his halgan mid twam cynehelmum .
arærdan hi þa úpp . and heton hí rædan .
Ða rædde iulianus þas word on þære béc .
Se þe for minre lufe middan-eard forsihð .
he bið soðlice geteald to þam unbesmitenum halgum .
þe næran on heora life besmitene mid wifum .
Basilissa bið getcald to þæra mædena getæle
þe marian folgiað þæs hælendes meder .
Æfter þissere rædinge . and oðrum tihtingum .
ge-wendon þa halgan to þam hælende úpp .
Hwæt þa iulianus ungewæmmede heold his bryde .
and hi wæron geðeodde mid soðre clænnysse
gastlice þeonde on godes gewytnysse .
Heora fæderas wæron gefyrn cristene .
Hit gelamp þa raðe[1] . þæt hi of life gewytan .
and læfdon heora æhta þam æðelum mannum .
Iulianus þa dælde . be his drihtnes wyssunga[2]
heora land are . þe him læfed wæs .
and arærde him mynster and his mædene oðer .
He wearð þa fæder ofer fæla[3] muneca .
and basilissa modor ofer manega mynecena .
and hí þa gastlican werod under gode[4] gewyssodon .
on dæg-hwamlicre lare to heora dryhtnes wyllan .
oþ þæt se reðe æhtnysse on egypta lande becom .
fram þam[5] wel-hreowan casere þe wæs geciged dioclytianus .
Þa gebædon . þa halgan hí to þam hælende .

[1] hraþe O. [2] willan O. [3] fela O. [4] O *inserts* wall. [5] Leaf 25, back.

Christ called out then to the pure knight,
and said that he had overcome
worldly luxury and the angry fiend.
By Mary's host it was thus spoken,
'Blessed art thou, Basilissa, because thou didst incline
thy mind to salutary admonitions,
and wholly despisest worldly delight,
and preparest thyself for glory.'
Then came to the bed a book from the Saviour,
and two of His saints, with two crowns,
then raised them up, and bade them read.
Then read Julian in the book this word,
'He that for my sake despiseth the world
he verily shall be counted among the unsullied saints
that never in their lives were polluted with women.
Basilissa shall be counted among the number of virgins
who follow Mary, the Saviour's mother.'
After this reading and other persuasions
the saints returned back to the Saviour.
Thus Julian kept his bride unpolluted,
and they were associated in true chastity,
increasing in the spirit, in testimony to God.
Their parents had been Christians long before;
and it soon happened that they departed this life,
and left their possessions to the noble pair.
Julian then distributed, by the Lord's instruction,
the wealth of their land that was left to them,
and reared for himself a minster, and for his bride another.
Then he became a father over many monks,
and Basilissa a mother over many nuns,
and they, under God, instructed the ghostly host
in daily lore according to their Lord's will,
until the cruel persecution came upon the land of Egypt
from the bloodthirsty emperor, who was named Diocletian.
Then prayed the saints to the Saviour,

and he him asende þisne frofer þus cwæðende .
Eala þu basilissa þine gebedu synd gefyllede
þæt ealle þine mædenu of middan-earde gewitað
ær ðan þe seo arlease ehtnys . ofer eow be-cume .
þæt ge ne beon ge-wem-mede . þurh ða wodan ehteras .
Hit wearð þa gefylled . swa swa him fore-sæde god .
þæt ealle ða femnan þe folgodon basilissan
gewytan of worulde to þam wuldor-fullan hælende .
and basilissa siððan soðlice gelaðod .
gewat on mægðhade of middan-earde to criste .
and iulian*us* mid blisse hí bebyrgde mid his munecum .
And he abád on life mid his leofan gebroðr*um*
tihtende hí geornlice . to ðam to-werdan gecampe .
Ða com martianus se man-fulla cwællere .
Into antiochian þære egyptiscan byrig .
mid ormettre ehtnysse . fram þam arleasan casere .
He sette ða gebann þæt nan mann bicgan ne moste .
oððe ænig þing syllan buton he onsæged-nysse .
geoffrode þam leasu*m* deofol-gyldum . and his drihten wið-soce .
Him wearð þa ge-sæd . be ðam soðan geleafan .
þe Iulianus heold mid his halgu*m* gebroðrum .
and sende to ðam heape het hi gebugan
to his deofolgyldum . þe læs þe hí for-demede wurdon .
Ac Iulianus ne rohte þæs reðan þywrace .
ne nan his geferena forht næs on mode .
ac wæron lust-bære for þone leofan drihten
wita to þrowienne . and eac wælhreowne deað .
Þa ge-cyrde se ærendraca . and þis sæde þam deman .
Martianus þa het þone halgan Iulianu*m*
him to ge-langian to langsumu*m* wytum .
and het siððan for-bernan ealle his gebroðra .
samod binnan [1] þam ylcan huse . þe hi heora beda be-eoden .
Þa wearð se halga heap þam hælende ge-offrod .
and þurh *þæt* hate fýr to heofonan rice becóm .
On ðere stowe beoð gehælede . gehwilce untrume .

[1] Leaf 26.

and He sent them this comfort, thus saying:
'Ho! thou Basilissa, thy prayers are fulfilled,
that all thy maidens shall depart from the world,
before the cruel persecution shall come upon you,
that ye be not polluted by the mad persecutors.'
It was soon fulfilled, even as God foretold to them,
that all the women that followed Basilissa
departed from this world to the glorious Saviour,
and Basilissa afterward, truly invited,
departed in virginity from the world to Christ,
and Julian, with joy, with his monks buried her,
and himself continued in life with his dear brethren,
eagerly persuading them to the future conflict.

Then came Martianus the wicked tormentor
into Antioch, the Egyptian city,
with immeasurable cruelty, from the impious Emperor.
He made a decree, that no man might buy
or sell anything, unless he offered sacrifice
to the false idols and forsook his Lord.
Then was (all) told him about the true belief
that Julianus held, together with his holy brethren;
and he sent to that company, and bade them bow down
to his idols, unless they were to be judged guilty.
But Julianus recked not of the savage threat,
nor was one of his companions afraid in his mind,
but (all) were desirous, for their dear Lord,
to suffer torments, and even cruel death.
Then returned the messenger, and told this to the judge.
Martianus then bade the holy Julianus
to be sent for to himself, for lingering tortures,
and then commanded all his brethren to be burnt together
within the very house wherein they offered their prayers.
Then was the holy company offered up to the Saviour,
and went to the kingdom of heaven through the hot fire.
On that spot are healed any sick people (that come)

þurh þæra martyra ge-earnunga . þe on þære stowe ðrowodon .
Hwæt ða martianus se manfulla cwellere .
hæfde langsum gewinn . wið þone æðelan Iulianum . 128
and cwæð þæt he geare wiste his æðelborennysse .
and ic þe for-ði tihte . þæt ðu þam godum ge-offrige .
æfter þinre gebyrde . þæt hi þe blyðe beon .
Iulianus him sæde . þu eart soðlice ablend 132
mid þinre yfelnysse . and for-þi me þus olæcst .
Ge habbað manega godas . and manega gydena .
we soðlice wurðian ænne soðne god .
Eower godas synd agotene . oððe agrafene . 136
hu magon hi beon ge-gladode . þurh ænige bigencgas .
oþþe þam gemyltsian . þe hí mid ge-dwylde wurðiað .
Þeos race is swiðe lang-sum fullice to gereccenne .
ac we hit sæcgað eow on þa scortostan wisan . 140
Hwæt þa martianus . het his manfullan cwelleras .
þone halgan beatan mid heardum saglum .
Þa bærst sum sagol into anes beateres eagan .
swa þæt his eage wand út mid þam slæge.
Se man wæs þam deman þearle nyd-behefe . 144
and cuð þam casere . and him eallum ge-cweme .
Ða cwæð martianus mid mycclum graman .
swa micel is þin dry-cræft . þæt ðu þas dyntas naht ne gefretst .
and þærto eacan ablendst . þone þe þe beaton (*sic*) sceolde . 148
Iulianus þa cwæð . to þam wel-hreowan þus .
Clypiað to eowrum godum . and to eallum gydenum .
þæt hí nu gehælan . þises hæðenan eage .
and gif hí ne magon . ic hine gehæle þurh crist . 152
Þa eoden þa hæðen-gyldan . [1]into heora temple .
clypigende hlude . to ðam leasan gode .
Ða andwerdan þa deofla . of þam dædan anlicnyssum .
Gewitað fram us . we synd wraðe ge-swæncte 156
and mid fyre for-numene . for Iulianes intingan .
æfre fram ðam dæge þe ge hine ærest dræhton .
Hú mage wé blinde þone blindan ge-hælan .

[1] Leaf 26, back.

through the merits of the martyrs who suffered in that place.
Well, then, Martianus, the evil tormentor,
had a long contest with the noble Julianus,
and said that he had formerly known his high rank,
'and I therefore exhort thee, offer to the gods
according to thy quality, that they may be kind to thee.'
Julianus said to him, 'Thou art verily blinded
by thy evil mind, and therefore dost thus flatter me.
Ye have many gods and many goddesses;
we however honour one true God only.
Your gods are cast in a mould or sculptured,
how can they be gladdened by any acts of worship?
or how shall they show mercy on them that erroneously honour them?'
(This story is very tedious, to tell it all,
but we tell it you in the briefest way.)
Well, then, Martianus had his wicked tormentors
beat the saint with hard rods.
Then one of the rods broke into a beater's eye,
so that his eye rolled out, by means of the stroke.
This man was very necessary to the judge,
and well-known to the emperor, and well-pleasing to them all.
Then said Martianus in great anger,
'So great is thy sorcery that thou feelest these strokes not at all,
and moreover thou blindest him who is told to beat thee.'
Julianus then spake thus to the cruel one,
'Cry to your gods and to all your goddesses
that they will now heal this heathen's eye!
And if they cannot, I will heal him through Christ.'
Then went the idol-worshippers into their temple,
crying aloud to the false god.
Then answered the devils, out of the dead images,
'Depart from us, we are fiercely tormented
and consumed with fire, for Julian's sake,
ever since the day that ye first vexed him.
How can we blind ones heal the blind?'

Þa cwæð Iulianus þe þæt eal wyste .
to martiane . mid micelre blisse.
Gang into þinum godum þe hí clypiað to him .
Þa eode se ehtere into ðam temple .
and ge-seah þa anlicnyssa ealle to-cwysede
gyldena and sylfrena . and sume of smyltinga .
Sume of cristallan to-brytte mid ealle .
Þa sæde martianus þæt ða soðfæstan godes
mid geþylde for-bæron . þone bysmorfullan teonan .
þæt hí swa Iulianum to him ge-bigan mihton .
He bæd swa þeah Iulianum . þæt he his ge-beot gelæste .
and þæs cnihtes eage þurh his crist ge-hælde .
Þa mærcode Iulianus þæs mannes eage .
mid cristes rode-tacne . and se cniht wearð ge-hæled .
swylce his eage nære næfre ær gederod .
Ða clypode se cniht . and cwæð to martiane .
Se god is to gelyfanne . þe ða cristenan ongelyfað .
and þine godas synd soðlice deoflu .
Martianus þa hét hine be-heafdian .
forðan þe he gelyfde . on þone lyfigendan god .
þe his eage onlihte . and eac his heortan .
He het eac geswencean mid swarum witum .
þone halgan Iulianum . and het hine lædan
geond ealle þa burh gebundene mid racen-teagum .
Martianus hæfde his sunu ær befæst .
to woruld-licre lare . and to uðwitegunge .
on þære ylcan byrig . þe se gebundene eode .
His nama wæs celsus . and se ge-seah þone halgan .
and hu godes [1] ænglas him mid flugon .
awearp þa his lár-bóc . and mid geleafan arn
to þam halgan were . and his fét gesohte .
cwæð þæt he wiðsoce þam sceand-licum godum .
and crist andette mid ealre heortan .
Ne mihte hine nan man of þam geleafan gebringan .
ne fram Iuliane . þurh ænig þing ateon .

[1] Leaf 27.

Then said Julianus, who knew all that,
to Martianus, with great joy,
'Go in unto thy gods, they call thee to themselves!'
Then went the persecutor into the temple,
and saw the images all broken in pieces,
both of gold and of silver, and some of amber,
and some of crystal, wholly shattered.
Then said Martianus that the true gods
patiently endured that shameful injury,
that so they might incline Julianus to them.
Nevertheless he prayed Julianus to fulfil his boast,
and to heal the servant's eye through his Christ.
Then Julianus marked the man's eye
with the sign of Christ's cross, and the servant was healed,
just as if his eye had never been hurt.
Then cried the servant, and said to Martianus,
'That God is to be believed in, on whom the Christians believe,
and thy gods are verily devils.'
Then Martianus ordered him to be beheaded,
because he believed on the living God
who enlightened his eye and his heart also.
He also bad men torture with severe torments
the holy Julianus, and bad them lead him
through all the city bound with fetters.
Martianus had, ere this, committed his son
to worldly instruction and philosophy
in the very town through which the prisoner went.
His name was Celsus, and he saw the saint,
and how God's angels flew along beside him.
Then he threw away his book of instruction, and with (full) belief ran
to the holy man, and sought his feet,
and said that he forsook the base gods,
and acknowledged Christ with all his heart.
No man could turn him aside from the faith,
nor by any means withdraw him from Julianus.

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Þa wærð martianus and eac seo modor
dreorige on mode . and heora men ealle .
and martianus befrán þone mæran Iulianum .
hwi woldest þu amyrran min ancennedan sunu .
þurh þinne dry-cræft . and to þinum criste geweman .
Beheald ure sarnysse . and urne sunu forlǽt .
and ic ðe geþingie to urum kasere .
Celsus se sunu sæde þam swicolan fæder þus .
Ic wiðsace þe fæder for þinum gedwylde .
and ic gelyfa on crist þe me gecoren hæfð .
witna gif þu wylle . mid wæl-hreowum tintregum
þinne agenre (*sic*) sunu . for þinra goda bigencge .
Gif þu nelle me of-slean . asend me to þam casere .
þæt ic þær deað þrowige for minum drihtne criste .
Þa halgan wurdon gebrohte on blindum cwearterne syððan
be martianes hǽse þær manna lic lagon .
þe wæran ær acwealde on ðam cwearterne gefyrn .
þa weollon eall maðon . and egeslice stuncon .
Þa fore-sceawode godes gifu . *þæt* þær scean mycel leoht .
and se stenc wearð awend . to wynsumum bræðe .
and eall se unwynsumnyss him wearð to blysse .
Þa cwædon þa cempan þe se cwellere gesette .
þam halgum to weard-mannum . þæra wæron twentig .
Unrihtlic us bið . *þæt* we æft gecyrron .
fram þysum beorhtan leohte . to blindum þystrum .
fram life to deaðe . fram soðe to leasunga .
Hi feollon þa ealle to Iulianes fotum .
mid ge-leafan herigende þæs hælendes naman .
Iulianus þa bæd mid [1] onbryrdnysse his drihten .
þæt he fore-sceawode hu hi ge-fullode wurdon .
þær wæron binnan þære byrig . seofan gebroðra cristena .
þæs caseres cynnes . and heora fæder wæs cristen .
þam alyfde se casere heora cristen-dom to healdenne .
butan ælcere eht-nysse . for ðam arwurðan cynne .
Hi hæfdon ænne mæsse-preost swiðe mæres lifes .

[1] Leaf 27, back.

Then was Martianus, and also Celsus' mother
sorrowful in mind, and all their men;
and Martianus asked the illustrious Julianus,
'Why wouldst thou destroy my only son
by thy sorcery, and seduce him to thy Christ?
Behold our sorrow, and let our son go,
and I will intercede for thee to our emperor.'.
Celsus, the son, said thus to the treacherous father,
'I renounce thee, father, for thy error,
and I believe on Christ who hath chosen me.
Torture, if thou wilt, with cruel torments
thine own son, for the worship of thy gods.
If thou wilt not slay me, send me to the emperor,
that I may there suffer death for my Lord Christ.'
The saints were then cast into a blind prison,
by Martianus' command, where men's bodies lay,
that were long ere this killed in the prison,
which swarmed all with worms, and stank horribly.
Then God's grace provided that there shone a great light,
and the stench was turned into a pleasant fragrance,
and all the unpleasantness turned, for them, into happiness.
Then said the soldiers whom the tormentor set
as guards over the saints, of whom there were twenty,
'It will be wrong for us, if we again should turn
from this bright light to blind darkness,
from life to death, from truth to falsehood.'
Then fell they all at Julianus' feet,
praising with faith the name of Jesus.
Julianus then prayed fervently to his Lord,
that he would provide for their being baptized.
There were within the city seven Christian brothers,
of the emperor's kindred, and their father was a Christian,
whom the emperor had permitted to keep their Christianity
without any persecution, for their noble birth.
They had one mass-priest of very illustrious life,

antonius gehaten . þe him mæssan gesang .
Þas geneosode se hælend . and hét hí gan to þam cwearterne .
mid heora mæsse-preoste . *þæt* þa men wurdon gefullode .
Hi eoden þa on niht . and godes æengel hí lædde .
and *þæt* cweartern geopenade . mid his handa hrepunge .
Þa sædon þa gebroðra . *þæt* se hælend hi asende .
mid heora mæsse-preostæ . þa men to fullienne .
Iulianus þa sona þæs þancode gode .
and wearð þa ge-fullod se fore-sæda cnapa .
and his fæder cempan . on cristes naman endemes .
Þis wæarð þa ge-cyd . þam cwellere martiane .
þæt þa seofan gebroðra . butan ælcere ehtnysse .
woldan for cristes naman on þam cwearterne þrowian .
Þa het se cwellere hí . of þam cwearterne gelædan .
and axode hwi hi woldan butan ehtnysse þrowian .
Þa cwæð se yldesta broðor . to þam arleasan deman .
Andsæte bið *þæt* treow . þe æfre grewð . on leafum .
and næfre nænne wæstm . his scyppende . ne bringð .
swa synd we cristene . gif ure cristen-dóm . ne bið acunnod .
Þa het se cwellere hi to þam cwearterne gelædan .
and sende his gewrit to þam wælhreowan casere .
Gehelp ur*um* godum . and hát to þe gefeccan .
þisne dry . Iulianum . þe ure góda anlicnysse .
mid ealle to-brytte . and minne sunu gebygde .
fram me to his criste . and þa seofan cnihtas .
þe be þinre leafa lyfedan buton ehtnysse
on þyssere byrig for hyra mycclum[1] gebyrde .
Þa asende se casere þisne cwide ongean .
gif Iulianus þurh-wunað mid his geferum on þysum .
nim fela tunnan and do hí þær on innan .
on-æl hi siððan ealle oðr*um* mannum to bysne .
And gif he þurh his dry-cræft *þæt* fyr adwescan mæg .
gewitna hi ealle loca hu þu wylle .
Þa het martianus þa godes menn gefeccan .
and axode Iulian*um* hweðer hí aht smeadon .

[1] Leaf 28.

named Antonius, who sang masses for them.
These men Jesus visited, and bade them go to the prison
together with their mass-priest, that the men might be baptized.
They went then by night, and God's angel led them,
and opened the prison with the touch of his hands.
Then said the brethren, that Jesus sent them
with their mass-priest, to baptize the men.
Julianus immediately thanked God for it,
and the aforesaid young man was then baptized,
and his father's soldiers in Christ's name likewise.
This was then made known to the tormentor Martianus,
that the seven brethren, without any persecution,
were willing for Christ's name to suffer in the prison.
Then the tormentor bade them be led from the prison,
and asked why they wished, without persecution, to suffer.
Then said the eldest brother to the impious judge,
'Hateful is the tree that is always sprouting into leaf
and never bears any fruit for its Creator;
so are we Christians, if our Christianity be not known.'
Then bade the persecutor to lead them to prison,
and sent his letter to the cruel emperor,
'Help our gods, and command men to bring thee
this sorcerer Julianus, who hath utterly broken
the images of our gods, and hath perverted my son
from me to his Christ, and the seven knights also
who by thy permission lived free from persecution
in this city, on account of their high rank.'
Then sent the emperor this reply in return;
'If Julianus continues in this mind, together with his fellows,
take so many tuns, and place them therein,
burn them all afterwards, for an example to others.
And if by his witchcraft he can quench the fire,
torment them all, behold, how thou wilt.'
Then Martianus bade them fetch the men of God,
and asked Julianus whether they had thought of anything

ymbe hyre agene þearfe . on þære hwile oðþæt .
Iulian*us* sæde . ure geþanc is . swa swa hit wæs .
gif þu ænig wíte beþohtest . we synd gearwe to þam .
Þa mid þyssere spræce . bæron menn on ðære stræt
anes hæðenes mannes líc . and se heard-heorta dema .
het beran þone deadan . to his dom-setle .
cwæð þa to Iuliane . Eower crist arærde .
þa deadan to lífe . læt nu geswutelian .
gif he soð god sy . and ge þisne aræran .
Þa and-wyrde iulianus . þam arleasan deman .
Hwæt fremað þam blindan seo beorhta sun-beam .
Is swa þeah tima þæt godes miht beo geswutelod .
Iulianus ða hóf to heofonum his eagan .
biddende his drihten . þæt he þone deadan arærde .
Þa æfter anre tida . arás se deade .
and clypode ofer eall . Eala hu andfænegge gebed .
and hu clæne mægð-hád . is on þisum mæran iuliane .
Eala hwider ic wæs gelæd . and hwanon ic eom nu gebroht .
Þa het martianus mid his hosp-word*um* .
þæt he ful sæde his síð him eallum .
Þa cwæþ se gecadcucoda . me coman to sil-hearwan .
atelices hiwes swa heage swa entes .
mid byrnend*um* eag*um* . and egeslicum toðum .
Heora earmes wæron swylce ormæte beames .
heora clawa scearpe . and hi sylfa un-mild-heorta .
Þas þyllice me tugon to þære sweartan helle .
Ða mid þam þe iulianus his drihten gebæd .
þæt he me eft arærde . þa unrotsodon helware
[1]and of godes þrym-setle . wearð þus geclypod .
Beo se man ongean gelæd . for minum leofan iuliane .
nelle ic hine ge-unrotian on ænig*um* þinege .
Þa coman twegen englas . and me of ðam deoflum genamon .
and me gebrohtan to life . þæt ic nu on god gelyfe .
æft*er* minum deaðe . þone þe ic ær wiðsóc .
Þa wearð martianus mycel*um* gedrefed .

[1] Leaf 28, back.

for their own profit meanwhile, up to the present time.
Julianus said, 'our opinion is just as it was;
if thou hast thought of any torment, we are ready for it.
Then, with that word, men carried along the street
a heathen man's body, and the hard-hearted judge
bade them bear the dead man to his judgment-seat.
He said then to Julian, 'Your Christ raised up
the dead to life, let it now be proved
if He be true God, and do thou raise up this man.'
Then answered Julianus to the impious judge,
'What profiteth the bright sun-beam to the blind man?
It is, however, time that God's might be made manifest.'
Then Julianus lifted up his eyes to heaven,
praying his Lord that He would raise the dead.
Then, after a time, the dead man arose,
and cried aloud—'Lo, how acceptable is the prayer,
and what pure virginity is in this noble Julianus!
Behold, whither I was led and whence I am now brought!'
Then Martianus commanded, with contemptuous words,
that he would fully declare his journey to them all.
Then said the revived man—'There came to me Ethiopians
of terrible appearance, as tall as giants
with burning eyes and horrible teeth.
Their arms were like immense beams,
their claws sharp, and themselves merciless.
These, such as they were, were drawing me to the dark hell.
Then, even as Julianus was praying to his Lord
that he would raise me up again, the hosts of hell were grieved,
and from God's throne were thus addressed:
'Let the man be led back, for my dear Julian's sake,
I will not cause him a displeasure on any account.'
Then came two angels, and took me from the devils,
and brought me to life, so that I now believe in God,
after my death, whom I formerly renounced.'
Then was Martianus greatly troubled.

and het hi ealle gebringan binnan þam cwearterne eft .
and het gearcian ða tunnan to heora bærnette .
swa swa se kasere hét . þurh his ærend-gewrit .
Þa wearð se edcucode man be-twux þysum gefvllod .
binnan þam cwearterne . and gebád mid þam cristenum .
oð þæt martianus hí to þam martyrdome gefette .
Hi wurdon þa gebrohte gebundene on racen-teagum
ealle to þam tunnum and to þære ontendnysse .
Þa cwæð martianus mid mycelre angsumnysse
to þam halgum werum . and to his agenum suna .
Eala hwilc anwilnys and ge-ortruwad wylla .
þurh ða þeos fægre geogað . nu forwurðan sceall .
Eala þu iuliane . þe awendest minne sunu .
swa þæt hé mín ne ræcð ne eac þære meder .
Þa com seo modor mid mycelre sarnysse .
and ealle hyre hyred-men to þære heofunga .
and manega oðre menn to þære mycclan wæfer-syne
Þa cwæð þæs deman sunu . to his dreorigan fæder .
Ne þurfe ge us bemænan . ne urne siþ bewepan .
bewepaþ eow sylfe . we siðiaþ to heofonum .
we farað ðurh þæt fyr unforhte þurh god .
and we ansunde becumað . eft to eowrum gesihþum .
Þonne þu me eft gesihst gesundne of þam fyre .
Geþafa þæt min modor me gespræcan .
and sume þreo niht on minum ræde beon .
ic wene þæt þu ne forleosa naðor ne hí ne me .
Þa wearð seo modor on mode geblissod .
and se fæder cwæð . [1] þæt he þæs cnapan willan
wolde gefremman . gif he of þam fyre come .
Þa hét se dema his gingran þis dón .
and eode mid his wife . aweg to his huse .
for þan þe hé ne mihte geseon hu his sunu forburne .
Þa hét se under-gerefa hí ealle ge-bringan
into ðam tunnum . and ontendan hí mid acuman .

[1] Leaf 29.

and bade them all to be taken back to the prison,
and bade men prepare the tuns for their burning,
even as the emperor bade by means of his letter.
Then was the revived man baptized amongst them,
within the prison, and abode with the Christians
until Martianus fetched them out to martyrdom.
They were then brought, bound in fetters,
all to the tuns, and to the conflagration.
Then said Martianus with great anguish
to the holy men and to his own son,
'Behold, what obstinacy and desperate self-will is yours,
whereby this fair youth must now perish!
Behold, thou Julianus! thou pervertest my son
so that he accounts not of me, nor even of his mother!'
Then came the mother with great sorrow,
and all those of her household to that lamentation,
and many other men to the great spectacle.
Then quoth the judge's son to his mournful father,
'Thou needest not bemoan us, nor weep at our departure;
weep for yourselves; we journey to heaven.
We go through the fire intrepidly, by God's help,
and we shall appear again, unharmed, to your sight.
When thou shalt see me again, unharmed, out of the fire,
grant that my mother may speak to me,
and that she for about three nights may discourse with me;
I ween that thou wilt lose neither her nor me.'
Then was the mother joyful in mind,
and the father said that he would perform
the young man's will, if he came out of the fire.
Then the judge commanded his officer to do this[1],
and went with his wife away to his house,
in order that he might not see how his son was burnt.
Then the under-reeve commanded them all to be brought
(and placed) in the tuns, and to set them on fire with oakum
(tow),

[1] Obscure. It seems to mean that he commanded the tuns to be set on fire.

and mid wuda belecgan . swa þæt se líg astah
má þone ðryttig fæðma . on þæs folces gesihþe .
oðþæt þæt ád wæs for-burnen . and ealle þa tunnan .
Ða stodan þa halgan . hale of þam fyre
glitiniende swa swa gold . þus herigende god .
Transiuimus per ignem et aquam . et eduxisti nos in refrigerium .
We ferdon þurh fyr and wæter . and þu us læddest on celincge .
Þis ge-axode se dema . and þyder efste mid his wife .
and æfter langsumre spræce . let þa modor to þam suna .
on synderlicre clysincge . þæt heo þone sunu gebigde .
Þa gebædon þa halgan . binnan þam cwearterne .
for þæt hæðene wif . þæt se hælend hire gemiltsode .
Ða wearð þær eorð-styrung . and eall seo stow byfode .
and þær scean mycel leoht . and mære bræð þær stanc .
swa þæt þæt wíf wundrode . þæs wynsuman bræþes .
and cwæð þæt heo næfre ær naht swilces ne gestuncc .
Þa gelyfde heo sona on þone lifigendan god .
and wearð gefullod æt þam fore-sædan preoste .
and fullice ge-cyrred . to ðam soðan geleafan .
Þa ge-axode se dema þis þus gedon .
and het hi ealle gelædan . to his laðan andweardnysse .
and cwæð to his suna celse mid graman .
Bæde þu forþi þinre modor spræce .
þæt þu hí gebigdest to þinum bigenge fram me .
Se cnapa þancode gode . þe hí swa gebigde
to his soðan geleafan . þæt heo ne losode mid him .
Þa hét martianus þæt man hi gelæhte .
ac hí [1] wurdon ablende þe þæt bebod begunnon .
Æfter þisum hét se heard-heorta dema .
beheafdian þa cempan . þe on crist gelyfdan .
and þa seofon gebroðra . he hét ealle forbernan .
and heold gyt þa feower mid þam fore-sædan wífe .
wolde hi gelædan to his leofestan godum

[1] Leaf 29, back.

and surround them with wood, so that the flame ascended
more than thirty fathoms, in the people's sight,
until the pile was burnt up, and all the tuns.
Then the saints stood there uninjured by the fire,
glittering like gold, and thus praising God:
'*Transivimus per ignem et aquam, et eduxisti nos in refrigerium:*
We have passed through fire and water, and thou hast led us into a cool place.'
This the judge heard of, and hastened thither with his wife,
and after a long discourse let the mother go to her son,
into a private apartment, that she might persuade her son.
Then the saints prayed, within the prison,
for the heathen woman, that Jesus would pity her.
Then was there an earthquake, and all the place trembled,
and there shone a great light, and a great odour was diffused there,
so that the woman wondered at the winsome fragrance,
and said that she never before smelt anything like it.
Then soon believed she on the living God,
and was baptized by the aforesaid priest,
and was fully converted to the true faith.
Then the judge ascertained that this was so accomplished,
and commanded them all to be led to his hateful presence,
and angrily said to his son Celsus,
'Thou didst ask for a conversation with thy mother,
that thou mightest convert her from me to thy worship.'
The young man thanked God, who so inclined her
to his true faith, that she might not perish with him (i. e. the judge).
Then Martianus bade that men should seize her,
but they that began (to fulfil) his command were blinded.
After this the hard-hearted judge commanded
to behead the soldiers who believed on Christ,
and the seven brethren he commanded to be all burnt;
and still kept the four, with the aforesaid woman,
and wished to lead them to his very dear gods

þe him to lafe wæron . þa ðа oðre losodon .
þæt hi huru þam godum heora lác geoffrodon .
He het þa gedæftan . þæt deofles templ .
and þa halgan coman þider on bendum .
and ealle þa hæðen-gildan . þe þæs huses gimdon .
coman to þam temple . togeanes þam cristenum .
Þa bed Iulianus gebigedum cneowum .
mid his ge-ferum . þone heofonlican god .
Þæt he his mihte geswutelode . mannum to gelcafan .
and þæt templ to-wurpe . mid his awyrigedum godum .
Æfter þære bene to-bærst seo eorðe .
and þæt templ asanc . mid eallum his sacerdum .
and fela þære hæðenra forferdon samod .
Þa cwæð Iulianus . to þam cwellere þus .
Hwær is nu seo fægernys . þines gefrætowodan temples .
hwær synd þa anlicnyssa . þe þu onwuldrodest .
Swa swa hí besuncon on ðone swcartan grund .
swa sceole ge hæðene on helle grund besincan .
þær bið æfre éce fýr . and undeadlic wyrm .
þe eowre lichaman cywð . and ge þeah ne sweltað .
ac bið æfre se lichama ge-edniwod to ðam witum .
Þær ge biddað mildsunga . ac eow biþ forwyrned .
Git þa martianus for his manful-nysse .
nolde on god gelyfan . ac wearð mid graman afylled .
and cwæð þæt hé wolde wrecan his godas .
Het þa bewindan heora handa . and fét .
mid gesmyredum flexe . and fýr under-betan .
Þa barn þæt fyr . and þa bendas samod .
and þære halgena lichaman . belifon . unge-derode .
Þa wolde se man-fulla hi mislice getintregian .
ac god hi ahredde . fram þam reðum witum .
[1] and sume eac ablende . of þam bysmor-fullum þenum .
Þa geseah se arleasa aidlian his smeagunge .
and wolde þagyt cunnian anes cynnes wite .
þurh reþe deor . þa þa his reðnyss ne mihte .

[1] Leaf 30.

that were left remaining to him, when the others perished,
that they might at least offer their sacrifices to the gods.
He bade then the devil's temple to be prepared,
and the saints to come thither in bonds,
and all the idol-worshippers that took care of the house
to come to the temple, to meet the Christians.
Then Julianus prayed, on bended knees,
with his fellows, to the God of heaven,
that He would display his might, to make men believe,
and overthrow the temple with its accursed gods.
After the prayer the earth clave asunder
and the temple sank down, with all its priests,
and many of the heathen perished with them.
Then spake Julianus to the tormentor thus:
'Where is now the fairness of thy adorned temple,
where are the images that thou didst glory in?
Even as they sunk into the dark abyss,
so shall ye heathen sink into the abyss of hell,
where shall ever be eternal fire, and the deathless worm
that shall chew your body, and yet ye shall not die,
but ever shall your body be renewed for the torture.
There shall ye pray for mercy, but it shall be denied you.'
Still Martianus, on account of his evil nature,
would not believe on God, but was filled with anger,
and said that he would avenge his gods.
Then he commanded men to wind round their hands and feet
with greased flax, and to kindle fire thereunder.
Then burnt the fire and the bonds together,
and the bodies of the saints remained unharmed.
Then desired the wicked one variously to torture them,
but God delivered them from the cruel torments,
and even blinded some of the blasphemous servants.
Then the impious one saw his endeavour was frustrated,
and yet desired he to try one (more) kind of torment,
by means of wild animals, when his savageness could not

þurh manna dæda . gedón swa he wolde .
He hét þa gelædan leon . and beran
manega and mycele . to þam halgum martyrum .
ac þa reðan deor . ne dorston hi reppan .
ác bigdon heora heafda to ðære halgena fotum .
and heora liða liccodon . mid liðra tungan .
Þa hét martianus his manfullan cwelleras .
þa halgan beheafdian . and hí þæs fægnodon .
þanciende gode . ealra his godnyssa .
Iulianus þá and se geonga cniht
martianes sunu . and his modor samod.
antonius se preost . and se ge-edcucode man .
wurdon to-somne . of-slagene for criste .
and ferdon mid wuldre . to þam welwillendan hælende
and to heora geferum þe him forè-stopon .
þæt is basilissa . mid hyre beorhtum mædenum .
and se halga heap . þe on ðam huse for-barn .
and þa twentig weard-menn . þe se wælhreowa be-heafdode .
and þa seofan gebroðra . þe he for-bernan hét .
and hi ealle nu mid gode on ecnysse blyssiað .
Hit gelamp þa sona . swa hí ofslagene wæron .
þæt mycel líget cóm . ofer þa manfullan hæðenan .
and swiðlic eorð-styrung . and egeslic þunor .
swa þæt þæra manfulra mycel dæl . for-wearð .
and nan stow ne æt-stód . mid þam stænenum godum .
ne nan hæðen-gyld se hagol ne belæfde .
Þa fleah martianus for nean adyd .
and he wearð fornumen . æfter feawum dagum .
swa þæt wurmas crupon cuce of his lice .
and se arleasa ge-wát mid wite to helle .
Þæra halgan líc . þurh geleaf-fulle menn .
wurdon gebyrigde sona mid blisse . binnan godes cyrcan .
Sy him á wuldor on ecere worulde . we cweþað. AMEN.

by means of men perform what he would.
He commanded then to be brought lions and bears,
many and strong, to the holy martyrs;
but the wild animals durst not touch them,
but inclined their heads to the feet of the saints,
and licked their limbs with their lithe tongues.
Then commanded Martianus his wicked tormentors,
to behead the saints, and they rejoiced thereat,
thanking God for all His favours.
Julianus then, and the young knight,
Martianus' son, and his mother also,
Antonius the priest, and the resuscitated man,
were all slain together for Christ's sake,
and went with glory to the kind Saviour,
and to their companions who preceded them,
that is, Basilissa, with her bright maidens,
and the holy company that were burnt in the house,
and the twenty warders, whom the cruel one beheaded,
and the seven brethren, whom he commanded to be burnt;
and all they now rejoice before God for ever.
It happened then, as soon as they were slain,
that a great lightning-flash fell upon the wicked heathen,
and a mighty earthquake, and terrible thunder,
so that of the wicked ones a great many perished,
and no place remained standing with the gods of stone,
nor did the hail leave any heathen place of worship.
Then fled Martianus, very nearly slain,
and he was consumed (with disease) after a few days,
so that worms crept alive out of his body,
and the impious one departed, with torture to hell.
The saints' bodies by believing men
were soon buried with gladness within God's church.
To Him aye be glory for ever and ever! and we say, Amen

V.

XIII. *KALENDAS* FEBR*UARII* . PASSIO *SANCTI* SEBASTIANI M*ARTYRIS*.

[The various readings are from C. = MS. C.C.C. 198; and from V. = MS. Cot. Vitel. D. 17, fol. 35 b.]

[Leaf 30, back.]

SEBASTIANUS HATTE SUM HALIG GODES ÐEGN[1].
se wæs lange on lare on mediolana byrig .
and wearð on criste[2] gefullod . mid fullum geleafan .
He wæs swiðe snotor wer . and soðfæst on spræce .
rihtwis on dome . and on ræde fore-gleaw
getreowe[3] on neode . and strang fore-þingere[4]
on godnysse scinende . and on eallum þeawum arwurðful .
Dæghwamlice[5] hé gefylde his drihtnes þenunge geornlice.
ac he bediglode swa þeah . his dæda þam casere
dioclitianæ[6] se wæs deofles big-gencga[7] .
He lufode swa þeah ðone halgan wær[8] .
nyste þæt he gelyfde . on þone lifigendan god .
He ge-sette hine to ealdre . ofer an[9] werod .
and hét hine symble[10] beon ætforan his gesihðe .
and ealle þa hyred-menn hine hæfdon for fæder .
and mid lufe wurðodon[11] . forðon þe god hine lufode .
He folgode þam kasere uncuð him swa þeah .
na swylce he ne dorste for his drihtne ðrowian .
ac he wolde gehyrtan . ða þe se hæðena[12] casere .
dæghwamlice acwealde . for cristes geleafan .
Þa geseah sebastianus hú sume þa cristenan .
woldon awácian . for[13] ðam ormætum witum .
and gehyrte heora mod . to þæs hælendes geleafan .
and þa gode gebrohte . þe se deofol æt-bredan wolde .
Þa wæron twegen gebroðra[14] æþelborene[15] for worulde .

[1] C. V. þegen. [2] C. *om.* on criste. [3] C. getrywe. [4] V. fore þingum
[5] V. Dæghwomlice; *and in* l. 20. [6] C. V. dioclitiane. [7] C. bigenga
[8] C. V. wer. [9] C. anum. [10] V. symle. [11] C. weorþodon. [12] C. hæþene
[13] V. of. [14] C. gebroðru. [15] V. æþelborenne.

V.

JAN. 20. PASSION OF SAINT SEBASTIAN, MARTYR.

There was a holy servant of God, called Sebastian,
who was a long time in the city of Milan for education,
and was baptized into Christ with full faith.
He was a very prudent man, truthful in word,
righteous in judgment, in counsel foreseeing,
trusty in need, a prevailing intercessor,
shining in goodness, and in all his ways honourable.
Daily he fulfilled his Lord's service zealously,
but he concealed, nevertheless, his deeds from the emperor
Diocletian, who was the devil's worshipper.
He loved the holy man, notwithstanding,
and knew not that he believed in the living God.
He set him as prefect over a cohort,
and bade that he should always be in his presence;
and all the household held him as a father,
and honoured him with love, because God loved him.
He followed the emperor, unknown to him, however,
not as if he durst not suffer for his Lord,
but he desired to encourage those whom the heathen emperor
daily killed for their faith in Christ.
Then Sebastian perceived how some of the Christians
were ready to lapse because of the exceeding tortures;
and strengthened their minds in the faith of Jesus,
and brought those to God whom the Devil desired to seduce.
There were two brothers, nobly born as to this world,

marcus . and marcellianus . mycclum geswencte .
on bendum[1] and on swingelum[2] . for ðam soþan geleafan .
Hi sceoldon þa under-hnigan . [3]nacodum swurde[3]. 28
ac heora frynd abædon[4] fyrst . æt þam gerefan
ðrittigra nihta . þæt hi hi[5] gebigdon
to ðam hæðen-gylde . þe hí sylfe wurðodon .
Þa be-tæhte chromatius . se heah-gerefa þa cnihtas . 32
sumum þegne[6] to ge-healdenne . se hatte nicostratus .
Tranquillinus hatte þyssera halgena fæ[7]der .
and heora modor wæs martia gecyged .
hæðena þa gyt . and hi þyder comon 36
mid mycelre sarnyssa[8] . þær heora[9] suna wæron gehæfte .
and mid mycclum heofungum heora[9] geleafan
woldon awendan . and þa wita[10] gestillan .
Þær comon eac heora magas . and mid manegum tihtingum 40
þæra cnihta mod fram cristes geleafan .
woldon awecgan[11] . swylce hí wislice dydon .
heora wíf eac bæron . heora bearn him on handum .
and axodon mid wope . hwi hi swá wælhreowlice dydon . 44
þæt hi freonda[12] ne rohton . ne fæder [13]oððe meder[13] .
and heora wíf awurpon[14] . and wiðsocon heora bearn .
and heora[15] swuran gearcodon sylfwylles to slege .
Hwæt ðа lá ongunnon þa godes cempan hnexian 48
and heora mod awendon[16] to hyre maga sarnysse .
Đa geseah sona sebastianus þæt .
hu þa godes cempan . ongunnon hnexian .
for þam mycclan gewynne . and wearð him þa tomiddes . 52
and cwæð to þam cnihtum . mid cenum geleafan .
Eala ge godes cempan . ge be-comon to sige .
and nu ge awurpað[17] eowerne cyne-helm .
for þam earmlican swæsnyssum[18] . þissera heofiendra[19] 56

[1] C. béndum (*with accent; and so in many other words*). [2] C. V. swinglum. [3-3] C. nacedum swyrdum. [4] C. abædan. [5] C. *om. 2nd* hi. [6] C. V. þegene. [7] Leaf 31. [8] C. sárnysse; V. sarnysse. [9] C. hyra. [10] C. wítu. [11] V. awegcan. [12] C. freondo (*sic*). [13-13] V. ne moder. [14] C. for-wurpon. [15] C. hæo (*sic*). [16] C. awéndan. [17] C. habbað aworpen; V. wurpað. [18] C. swærnyssum. [19] C. heofigendra.

Marcus and Marcellianus, greatly afflicted
with bonds and stripes for the true faith.
They were to undergo the naked sword,
but their friends begged of the prefect a respite
of thirty nights, that they might turn them again
to the heathenism, which they themselves honoured.
Then the prefect Chromatius delivered the youths
to a certain officer to keep, who was hight Nicostratus.
The father of these saints was named Tranquillinus,
and their mother was called Martia,
heathens as yet, and they came thither,
with great sorrow, where their sons were detained,
and, with grievous lamentations,
sought to pervert their faith, and stay the tortures.
There came also their kinsfolk, and, with many persuasions
endeavoured to shake the fortitude of the youths
from faith in Christ; as if they were acting wisely.
Their wives also brought their children to them in their hands,
and asked with weeping, why they acted so cruelly,
that they recked neither of friends nor father nor mother,
and cast off their wives, and forsook their children,
and obstinately prepared their necks for slaughter.
Well then, behold! God's champions began to yield,
and to turn their thought on their kinsmen's anguish.
Then Sebastian soon perceived that,
how God's champions began to yield
by reason of the great conflict, and he was soon in their midst,
and said to the youths with courageous faith,
'O ye, God's soldiers, ye are come to the victory,
and now do ye cast aside your crown from you,
for the miserable blandishments of these wailers.

Ne awurpe[1] ge ic bidde eowerne beorhtan sige .
for wifa swæsnyssum[2] . oððe for cyldra tearum .
Arærað eower sige-becn[3] . fram eorð-licum ge-wilnungum .
and onginnað eower gefeoht . ongean ða unge-sewenlican[4] fynd .
Þas þe hér nú wepað . woldon mid eow blissian .
gif hi geare[5] wiston . þæt þæt ge nu witon .
hi wenað to soþum[6] . þæt þis lif ana sy .
and ne cunnon þæt oðer . þe æfre endeleas bið .
Þis lif is swa swicol þæt hit symble bepæcð[7] .
þa ðe hit swiþost lufiaþ . and geleafan him to habbað .
Ðises lifes gewilnung . ge-læt þa unstæððian[8]
to manegum leahtrum . and to mislicum[9] freced[10]nyssum .
He cwæð þa to þam magum . ðe þa martyras mis-tihton .
Gif nu þas gebroðra . be eowrum benum gebugað .
fram heora hælende[11] to eowrum hæðenscype .
ðonne beoð hí mid eow on sceortere blysse .
and beon[12] siððan ascyrede . swa þæt ge hí næfre ne gescoð .
buton on reðum witum . on þam widgyllan[13] fyre .
þær dracon[14] and næddran . mid deofollicum[15] toðum .
þæra hæðenra brcost . biterlice ceowað .
Þær is wóp . and wanung . and þæs ne wurð[16] nan ende .
Geþafiað ic bidde þisum gebroþrum nú .
þæt hí þas witu for-bugan[17] . and beo[18] ge embe þæt ylce .
lætað hí nu faran . to ðam forestihtan[19] kynehelme[20] .
and ne beo ge ofdrædde . ne beoð hí fram eow ascyrede .
ac hí farað to heofonum . to[21] hælende criste .
and[22] rodorlice wununga[23] witodlice under-foð .
on þam ge sylfa[24] moton mid him æfre wunian .
ælces yfeles orsorge on ecere[25] blysse .
Æfter þissere lare . and oðrum langsumum spræcum .

[1] C. awyrpe. [2] V. swæsnessum. [3] C. -beacn. [4] C. -licum. [5] V. geara. [6] C. V. soðan. [7] V. bepæcð symle. [8] C. unscæþþian ; V. unscæðigan. [9] C. V. mistlicum. [10] Leaf 31, back. [11] V. hælende heora. [12] V. beoð. [13] C. V. wídgyllum. [14] C. V. dracan. [15] C. deoflicum (*sic*). [16] C. wyrð. [17] V. for-bugon. [18] V. beon. [19] C. fore-stihtum. [20] V. cynehel e. [21] C. to ðam. [22] C. and to. [23] V. wununge. [24] C. sylfe. [25] C. ælc..e.

Cast not away, I entreat you, your glorious victory
for wives' caresses, or for children's tears.
Raise your standard of victory above earthly desires,
and begin your fight against the invisible fiend.
Those who here now weep, would rejoice with you,
if they assuredly knew that which ye now know;
of a truth they think that there is this life alone,
and know not that other which will be everlasting;
this life is so false that it ever deceiveth
those that most love it, and have trust in it.
This life's desire leadeth the unstable (*or* innocent)
into many sins, and divers perils.'
Then said he to the kinsfolk who were seducing the martyrs,
'If now these brothers, at your prayers,
turn back from their Saviour to your heathenism,
then they shall be with you in a short bliss,
and afterwards will be parted, so that ye shall never again see them
except in fierce torments in the vast fire,
where dragons and adders with devilish teeth
horribly chew the breasts of the heathen;
there is weeping and wailing, and of this will be no end.
Grant, I pray you, now to these brothers
that they may avoid these torments, and endeavour ye to do the same.
Let them now go to the predestined crown,
and be ye not afraid; they shall not be divided from you,
but they shall go to heaven to Jesus Christ,
and receive verily celestial dwellings,
in which ye yourselves may ever abide with them,
secure from every evil in eternal bliss.'
After this exhortation, and other lengthy counsels,

com leoht of heofonum . to ðam halgan wære[1] .
and mid þam leohte æt-eowde[2] . an engel wiþ hine .
þa wurdon hí ealle . þurh þæt wundor ablicgede .
and þæs þægnes ge-bedda . ðe þa ge-broþra[3] heold .
wæs for six gearum . for swiþlicre untrumnysse .
hire spræce be-næmed . and heo hnáh adune
to sebastianes fotum mid fullum geleafan .
þa cwæð sebastianus . gif ic soð godes þeow[4] eom .
and gif þæt is soð þæt ic eow sæde .
ge-openie[5] þonne se ælmihtiga hælend[6]
þises wifes muð . þæt heo mæge spræcan[7]
seðe Zacharian muð his mæran witegan .
mid witegunge geopenade[8] þa ða he awrat Iohannes .
þa spræc þæt dumbe wíf . hire nama wæs Zoe .
and cwæð þæt heo[9] gesawe . þone scinendan æncgel[10] .
cumende of heofenum[11] . to þam halgan wære[12] .
and heold ane bóc . æt-foran his eagum .
and be þære béc . sæde sebastianus þa lare .
þa cwæð Zoe to sebastiane [13]eft .
Eadige synd[14] þa þe þinum wordum gelyfað .
and þa beoð awyrigde þe þises twyniað .
swa swa dægred to-dræfð þa dimlican þystra[15] .
and manna eagan[16] onlyht þe blinde wæron on niht[17] .
Swa adræfde þin lár þa geleaf-leaste fram me .
and minne muð geopenode . and min mod onlihte .
Hwæt ða nicostratus wearð swiðe afyrht .
þa ða he þæt wundor ge-seah . on his wife gedon .
and feol adune sona . to sebastianes fotum .
biddende forgifennysse[18] . þæt he þa broðra[19] heold .
and únbánd heora handa . and bæd þæt hí awæg[20] eoden .
ac hi[21] þurh-wunodon swa þeah on þam gewinne oð deað .

[1] C. were. [2] C. æt-ýwde. [3] C. ge-broðru. [4] C. V. þeowa. [5] V. geopinige, *alt. to* opinige. [6] V. wealdend. [7] C. V. sprecan. [8] V. geopenode, *alt. to* openode. [9] C. hi. [10] C. V. engel. [11] C. heofonum. [12] C. V. were. [13] Leaf 32. [14] V. synt. [15] C. þeostru. [16] C. *om.* eagan. [17] C. *om.* on niht. [18] C. forgyfe-nesse; V. forgifnesse. [19] C. ge-broðru. [20] C. V. aweg. [21] C. heo.

came a light from heaven to the holy man,
and with that light appeared an angel opposite him.
Then they were all astonished at that miracle;
and the wife of the officer, who had charge of the brothers,
for six years, through a severe sickness,
had been deprived of her speech, and she fell down
at Sebastian's feet, with full faith.
Then said Sebastian, 'If I am God's true servant,
and if that is true which I have said to you,
then may the Almighty Saviour open
this woman's mouth, that she may speak,
He (I mean) who opened His great prophet Zechariah's mouth
by a prophecy, when he wrote "John."'
Then spake the dumb woman, her name was Zoe,
and said that she had seen the radiant angel
coming from Heaven to the holy man;
and that he held a book before his eyes,
and from that book Sebastian taught the lore.
Then again said Zoe to Sebastian,
'Blessed are those that believe thy word,
and those are accursed that doubt this.
Even as the dawn driveth away the dim dusk,
and enlighteneth men's eyes that were blind in the night,
so did thy teaching drive away the unbelief from me,
and opened my mouth and enlightened my mind.'
Then Nicostratus was greatly afraid,
when he saw the miracle wrought on his wife,
and straightway fell down at Sebastian's feet,
praying forgiveness, that he had detained the brothers;
and unbound their hands, and begged that they would escape,
but they nevertheless continued in that warfare till death.

þa ongunnon [1] heora magas mycclum be-hreowsian .
þæt hi æfre þa martyras mis-læran woldon .
and [2] ge-lyfdon þa [2] ealle [3] . endemes [4] on crist .
Þa hét sebastianus þone hæðenan þegn [5] .
þæt he þa hæftlingas . þe hé heold on þam cwearterne
gebrohte to his spræce . wolde hi ge-bigan [6] to criste [7] .
Ferde þa siððan . and ge-fette ænne mæsse-preost .
policarpus gehaten . halig wær and snotor .
þæt he þa nige-hwyrfedan [8] mid fulluhte aþwoge .
Þa wearð gefullod se fore-sæda [9] nicostratus .
mid his wife . Zoe . and þrym and ðrittigum mannum
þe him ær folgodon . and [10] mid him gefullode wæron .
[11] Æfter þisum wearð gefullod þæra martyra fæder
tranquillinus mid blysse . and his gebedda martia .
mid heora hiwum . and heora suna wifum .
Æfter þysum [12] þa hæft-lingas þe sebastianus [12]
[13] hét lædan of þam hæftum ealles [13] sixtyne .
Ðæra martyra fæder marcellianes . and marces .
wæs [14] endlyfan [15] gear ær his fulluhte ge-untrumed [16]
þurh þa mycclan fót-adle . and nahte his fæðes [17] gewcald
ne furðon [18] ne mihte his mete him aræcan [19] .
for þam ægeslican [20] wearrum . þe on his limum weoxon .
ac sona swa hé andette [21] mid ealre heortan
þa halgan þrynnysse on þam fulluht-baðe .
þa wearð he ge-hæled . fram eallum his sarnyssum [22] .
and herede þone hælend . þe him his hæle forgeaf .
Þær wæron eac untrume . oðre twægen [23] cnapan .
oðer wæs wæter-seoc . oðer eall on wundum .
ac hi wurdon gehælede . fram heora untrum-nysse [24]
mid þam þe se mæsse-preost . hí mid þam fulluhte aþwóh .

[1] V. ongunnan. [2-2] C. hi þa gelýfdon. [3] V. *om.* [4] V. ændemes. [5] C. V. þegen. [6] C. gebigean. [7] C. crist. [8] C. níghwurfedan (*sic*); V. nighwerfdan. [9] C. fore-sæde. [10] V. *om.* [11] V. *omits ll.* 130–132. [12-12] C. sebastianus . het lædan þa hæftlingas. [13-13] C. of þæm hæftum . ealle. [14] V. wæron. [15] C. endlyfon; V. ændlyofon. [16] V. geuntrumod. [17] C. feþes. [18] V. *inserts* he. [19] C. rrecan. [20] C. V. egeslicum. [21] Leaf 32, back. [22] V. sarnys. [23] C. V. twegen. [24] C. V. untrum-nyssum.

Then began their kinsmen sorely to repent,
that they had ever wished to misteach the martyrs,
and in the end they all believed in Christ.
Then Sebastian bade the heathen officer
bring the captives whom he held in the prison,
to his instruction, desiring to convert them to Christ.
Afterwards he went and fetched a mass-priest,
hight Polycarp, a holy man and wise,
that he might wash the new converts by baptism.
There were baptized the aforesaid Nicostratus,
with his wife Zoe, and three and thirty men,
who had followed them before, and were baptized with them.
After this were baptized, with joy, the martyr's father
Tranquillinus, and his wife Martia,
with their household, and their son's wives;
next, the captives whom Sebastian
had bidden to bring out of the prison, sixteen in all.
The father of the martyrs Marcellianus and Marcus,
was afflicted for eleven years before his baptism
with a grievous foot-disease, and had no power of walking,
nor even could he lay hold of his food for himself,
by reason of the horrible knots which grew on his members;
but as soon as he confessed with all his heart
the Holy Trinity, in the baptismal font,
then was he healed of all his pains,
and praised the Saviour who had granted him his health.
There were likewise two other afflicted youths,
one was dropsical, the other all over sores,
but they were healed of their disease
at the moment when the mass-priest washed them with the baptismal water.

Hi wurdon þa ealle . þurh þa wundra onbryrde .
and on godes herungum[1] hí sylfe gebysgodon .
and gearcodon heora mod . to ðam martyr-dome .
cáflice to campienne . for cristes geleafan .
Hwæt þa chromatius se mihtiga gerefa[2] .
þe romana byrig . under þam casere geweold .
het tranquillinum . þæt he him to come
wolde witan æt him . hwæt his suna hræddon[3] .
binnan þam ðrittigum[4] nihtum . þe he him lét fyrste .
hwæðer hí gebugan[5] woldon . to ðam bysmor-fullum godum .
oððe þurh-wunian on ðam witum . for criste .
He com ða gehaten to þam heah-gerefan .
and eac ne be-diglode . þæt he on [6]drihten gelyfde[6] .
þa cwæð se heah-gerefa . þe þa git hæðen wæs .
and eall swa yfele ge-tucod . swa tranquillinus wæs ær .
Me þincþ þæt þu bæde þinum bearnum fyrstes .
to þí þæt þu gelyfdest . heora leasum gedwyldum .
þa cwæð tranquillinus . to chromatiæ[7] þus .
þa godas þe ge wurðiað . wæron arlease menn[8] .
yfele geborene . and bysmor-fulle on life .
mid facne afyllede . and forð-ferdon earmlice .
Cwyst[9] þu lá þæt nære[10] nan lyfigende[11] god .
ær þan[12] ðe saturnus his suna abite .
and heora[13] flæsc æte on þam Ig-lande créta[14] .
Eft his sunu[15] Iouis . þe gé wurðiað for god .
se wolde acwellan his unclænan fæder :
þe abát his gebroðra þa [16]hi geborene wæron .
se iouis wæs afylled . mid fulre galnysse .
and nam his agene swystor[17] . to his [18]fulum synscype[18] .
swa swa ge rædað on eowrum gerecednyssum .
La hú ne dwælast[19] ðu . þe on þysum gedwylde gelyfst .

[1] C. heofungum. [2] V. gerefe. [3] C. V. ræddon. [4] C. þrittig. [5] V. gebugon. [6-6] V. drihtenne gelefde. [7] C. V. chromatie. [8] C. men. [9] C. cweþst. [10] C. næfre. [11] V. lyfigenda. [12] V. þam. [13] C. heo. [14] C. cræta. [15] C. suna. [16] Leaf 33. [17] V. swustor. [18-18] C. fulum scinscipum ; V. fulan scinscype. [19] C. V. dwelast.

Then all were encouraged by these miracles,
and occupied themselves in God's praises,
and prepared their minds for martyrdom,
boldly to contend for the faith of Christ.
Then Chromatius, the powerful prefect,
who governed the Roman city under the emperor,
bade Tranquillinus to come to him,
desiring to know of him what his sons had decided on
during the thirty nights that he had allowed them for respite;
whether they would bow to the infamous gods,
or remain in the tortures for Christ's sake.
He came thus summoned to the prefect,
and moreover concealed not that he believed in the Lord.
Then said the prefect, who was yet a heathen,
and quite as badly tormented as Tranquillinus was before,
'Methinketh that thou askedst the respite for thy children
to the end that thou mightest believe their lying heresies.'
Then spake Tranquillinus to Chromatius thus,
'The gods whom ye worship were wicked men,
evilly born, and infamous in life,
filled with crime, and died miserably.
Lo! thou sayest that there was no god living
before Saturn devoured his sons,
and ate their flesh in the Island of Crete.
Again, his son Jove, whom ye worship as a god,
who desired to kill his unclean father
that devoured his brothers as soon as they were born,
this Jove was filled with foul lust,
and took his own sister to his unclean wedlock,
even as ye read in your histories.
Look whether or no thou errest, who believest in this deceit,

and þas arleasan [1]menn arwurðast[1] for godas .
þu for-lætst þone ælmihtigan god . þe eardað on heofonum . 180
and cwæðst[2] to þam stane . ðu eart min god .
Þa ge-wende tranquillinus . awæg[3] æfter þysum .
ac se heah-ge-refa . hét hine gefeccan
dearnunga on niht . and him digellice bead 184
anne[4] gyldene wecg . wið þam þe he him tæhte
þone mæran læce-cræft . þe hine swa [5]mihte-lice gehealde[5] .
Þa cwæð tranquillinus . þæt mann[6] cristes gife .
ne moste syllan wið sceattum . oþþe swa ge-bicgan . 188
ac gelyf on þone hælend and þu bist swa hál swa ic[7] .
Chromatius þa bæd þæt he him gebrohte[8] ðone mann[9] .
þe hine gefullode . and fram þære coðe gehælde .
Tranquillinus ða eode to ðam arwurðan preoste . 192
sæde[10] hú hí spræcon . and hine sona gelædde .
to þam heah-ge-refan . and he cwæð him tó .
Þeah þe þæs kaseres ehtnys þa cristenan gedrecce .
þeah for minre hæle . ic sylle eow[11] healfne dæl 196
ealra minre[12] æhta . gif gé mine atelican lima .
þurh ænig þing [13]gehælen magon[13] . fram þysum heardum
wearrum .
Þa hlóh policarpus . and cwæð to þam untruman .
crist mæg þine nytennysse[14] . þurh his miltsunge onlihtan . 200
and eaðelice æt-eowian[15] . þæt he is þin ed-staþeligend .
Se ðe sceattas under-fehð . and sylð godes gife[16] .
se for-deð[17] his sawle[18] . and se seoca ne bið gehæled .
ác gelyf on þone hælend . and læt þe fullian . 204
and þu bist swa gesund . swa þæs[19] tranquillinus .
þa bead policarpus him þreora daga fæsten .
and þis [20]sona sæde[20] [21]sebastiane .

[1-1] C. men árwyrðast. [2] C. cwyþst; V. cweðst. [3] C. V. aweg. [4] C. V. ænne.
[5-5] C. mihtlice gehælde; V. mihtelice gehælde. [6] C. V. man. [7] V. ic eom.
[8] V. brohte. [9] C. man. [10] C. and sæde him. [11] C. om. eow.
[12] C. V. minra. [13-13] C. gehælan magan. [14] C. nyte-nesse; V. nyte-nysse.
[15] C. æt-eowan. [16] V. gifu. [17] C. deð for. [18] V. sawla.
[19] C. V. þes. [20-20] C. sæde sona; V. sona cyðde. [21] Leaf 33, Lack.

and honourest these wicked men as gods;
thou forsakest the Almighty God who dwelleth in Heaven,
and sayest to the stone, 'Thou art my god.'
Then turned Tranquillinus away after this,
but the prefect bade men fetch him
privily by night, and offered him in secret
a golden wedge, if only he would teach him
the great leech-craft which had so mightily healed him.
Then said Tranquillinus, 'that Christ's gift
might not be given in exchange for money, nor thus bought;
but believe in Jesus, and thou shalt be as whole as I.'
Chromatius then begged him to bring him the man
who had baptized him and healed him from the disease.
So Tranquillinus went to the venerable priest,
told how they had conversed, and brought him at once
to the prefect, and he [Chromatius] said to him [Polycarp]:
'Though the emperor's persecution vexeth the Christians,
yet for my healing I will give you half
of all my possessions, if ye can by any means
cure my deformed limbs of these hard knots.'
Then laughed Polycarp, and said to the sick man,
'Christ can enlighten thy ignorance through His mercy,
and easily manifest that He is thy Restorer.
He that receiveth money, and selleth God's gift,
he destroyeth his own soul, and the sick is not healed;
but believe in Jesus, and let thyself be baptized,
and thou shalt be as sound as this Tranquillinus.'
Then Polycarp enjoined on him a three days' fast,
and he straightway told the same to Sebastian.

hi ða begen bædon binnon þam[1] fyrste god .
þæt he his geleafan[2] geswutelode þam seocan to hæle .
Coman[3] him siððan to and hine swæs-lice gretton .
Þa cwæð sebastianus betwux[4] oðrum spræcon[5] .
ne scealt þu for þinre hælðe anre . to ðam hælende gebugan .
ne for ðinum lichaman anum þe lætan fullian .
ac swiðor for hihte þære ecan hælðe .
and for þam ece[6] life . ðu scealt gelyfan on god .
Do þín mod hluttor[7] þæt þu leornian[8] mæge[9]
þurh soð-fæst ge-scead hwa þin scyppend sy .
ne miht þu elles habban þa hæle þe þu secst[10] .
Chromatius þa[11] cwæð . sume cristene synd .
to þam bilewite menn[12] . þæt ðu ne miht afindan
of anum þusende anne[13] þe mæge[14]
[15]þe eawfæst-lice[15] spræce sprecan[16] oððe leornian .
hu mihton þas becuman to cristes geleafan?
Sebastianus cwæð . crist geceas . fram frymðe
hyrdas . and yrðlingas[17] . and an-fealde fisceras .
and hí siððan gelærde and to lareowum gesette .
Þu wurðast manega godas . and manega gydenan .
butan[18] þu hí awurpe . ealle fram þinre heortan .
and þone soðan god . þe ðé gesceop . oncnæwst[19] .
ne miht ðu hæle habban . ne þæt heofonlice líf .
ac læt ús nu secan[20] þine sceandlican[21] godas .
and to-brecon þa stænenan . and for-bernan[22] þa treowenan .
amyltan þa sylfrenan . and eac swilce ða gyldenan .
dælan siððan wædligum[23] . þa amoltenan wæcgas[24] .
Chromatius cwæð ne cume ge to þam teonan .
ac ic bebeode minum þeowum . þæt hi hi ealle to-brytón[25] .

[1] V. *om.* [2] V. geleafon. [3] C. V. Comon. [4] C. be-tweox.
[5] C. V. sprécum. [6] C. V. ecan. [7] V. hluttur. [8] C. leornigan.
[9] V. mage. [10] C. sécest. [11] C. V. *om.* þa. [12] C. men. [13] C. V. ænne.
[14] V. mage. [15-15] C. þeaw-fæstlic (*rightly*). [16] V. sprecon. [17] C. hyrð-lingas.
[18] V. buton. [19] C. oncnæws (*sic*). [20] C. secean. [21] C. scandlican.
[22] C. for-bérnan. [23] C. wædlicum. [24] C. V. wecgas. [25] C. to-brytan; V. tobrecan.

Then they both prayed to God during that space,
that He would make manifest His truth in the sick man's healing.
Afterwards they came to him, and kindly greeted him;
and Sebastian said amongst other words,
'Thou must not for thy health's sake alone turn to the Lord,
nor for thy body only let thyself be baptized;
but rather for hope of the eternal health,
and for everlasting life, thou must believe on God.
Make thy mind pure, that thou mayest learn
through true discernment who is thy Creator;
else thou canst not have the healing that thou seekst.'
Then said Chromatius, 'Some Christians there are,
men simple to that degrée,' that thou canst not find
one in a thousand who is able
fittingly to speak their speech or to learn.
How should these come to the faith of Christ?'
Sebastian said, 'Christ chose, from the beginning,
shepherds and husbandmen, and simple fishers,
and afterwards taught them, and set them for teachers.
Thou worshippest many gods, and many goddesses;
unless thou cast them all out of thy heart,
and acknowledge the true God who created thee,
thou canst not have healing, or the heavenly life.
But let us now seek thy shameful gods,
and break in pieces the stone ones, and burn up the wooden ones,
and melt down those of silver, and likewise the golden,
and afterwards deal to the poor the molten masses.'
Chromatius said, 'Go ye not into harm,
but I will command my servants that they break them all in pieces.'

Sebastianus cwæð . hí ne cunnon ðone geleafan .
ne eac hí gebletsian . and bið se deofol geare[1] .
hu he him derige . for sumum dyrnum[2] gylte[3] .
and cwæðaþ[4] þa hæðenan . þæt hi wurdon gehynde[5]
forþan[6] þe hí þa anlicnyssa[7] [8]æfre to-brecan dorston .
Þa þe habbað geleafan . and leornodon to campienne[9] .
ongean þone swicolan feond . unforhte þurh[10] god .
and habbað cristes byrnan . hi magon to-brecan ða godas .
Chromatius ða cwæð . to þam cenum godes þegnum .
gewurðe godes willa[11] and eower eac æt þysum .
Hi þa sona begen be-gyrndon[12] (*sic*) hí caflice .
and to gode gebædon . and to-bræcon ða anlicnyssa
má þone[13] twa hund . micclum gode þanciende[14] .
Chromatius hæfde behydd[15] : on his digolnysse .
án wurð-lic[16] weorc . on mechanisc . geweorc[17] .
of glæse . and of golde . and of glitiniendum[18] cristallan[19] .
Se cræft sceolde wissian . gewisslice[20] be steorrum .
hwæt ge-hwilcum menn[21] gelumpe on his lifes endebyrdnysse .
ac hit wæs swa gehiwod . æfter hæðenum gedwylde .
Þa com sebastianus . and se sacerd policarpus .
æft[22] to chromatie . and ge-metton hine untrumne .
and cwædon þæt he [23]sum þing hæfde[23] untobrocen .
þe his hæle hremde[24] þurh reðe wiglunga[25] .
He cwæð þa ic hæbbe on minum hord-cleofan[26] .
an wundorlic weorc me to ge-wissunge[27] .
æfter steorrena gesetnyssum . swa swa hi standað on heofonum .
on þam cræfte . aspende tranquillinus min fæder .
of readum golde anum . má þonne twa hund punda .
Þa cwæð sebastianus . se ge-sæliga martyr .

[1] C. V. gearo. [2] V. dyrne. [3] C. gyltum. [4] C. cweþað.
[5] C. gehýnede ; V. gehenede. [6] C. forðam. [7] C. anlycnysse. [8] Leaf 34.
[9] C. campigenne. [10] C. wiþ. [11] C. wylla. [12] C. gegyrdon ; V. begyrdon.
[13] V. þonne. [14] C. þáncigende. [15] C. V. behyd. [16] C. V. wundor lic.
[17] V. geworc. [18] C. glitigendum. [19] C. cristeallum. [20] V. gewislice.
[21] C. men. [22] C. V. eft. [23-23] C. hæfde sum þincg ; V. hafde sum þinc.
[24] C. hernde. [25] V. wigelunga. [26] C. -clyfan. [27] V. gewissunga.

Sebastian said, 'They know not the faith,
nor even how to sign themselves; and the devil will be ready
(seeking) how he may injure them, for some secret guilt;
and the heathen will say that they were hurt
because they durst ever break in pieces the images.
Those that have faith, and have learned to fight
fearlessly against the treacherous fiend by God's help,
and have Christ's armour, they may break in pieces the gods.'
Then said Chromatius to the brave servant of God,
'God's will, and yours also, be done in this.'
Then forthwith they both begirt [*begyrdon*] themselves vigorously,
and prayed to God, and brake in pieces the images,
more than two hundred, greatly thanking God.
Chromatius had hidden in his secret chamber
an excellent work of mechanical contrivance,
of glass, and of gold, and of glistening crystal.
This instrument was designed to show with certainty by the stars
what should happen to every man in the course of his life;
but it was so formed according to heathen error.
Then came Sebastian and the priest Polycarp
again to Chromatius, and found him sick,
and said that he had something unbroken
which hindered his healing through cruel spells.
He said then, 'I have in my treasure-chest
a wonderful instrument, for my information,
according to the position of the stars as they stand in the heavens.
On that instrument Tranquillinus my father
spent, of red gold alone, more than two hundred pounds.'
Then quoth Sebastian, the blessed martyr,

Gif þu þisne cræft healst[1] . þu bist þe [2]sylf un-hál[2] .
Chromatius cwæð . hwæt derað þis ænigum .
ne we hit ne wurðiað . mid ge-wunelicum offrungum .
ac hit gewissað us . þurh wisne lareow-dom .
to gearlicum tidum . and tunglena[3] ymbrynum .
Policarpus sæde þis we for-seoð .
on þam is [4]soðfest-nysse gelicnys[4] . ac hit is leas swa þeah .
Sebastianus cwæþ . þis is swutol ge-dwyld .
and leas ydelnyss . swa swa we leornodon æt criste .
[5]Manega menn adriuçað . on anum dæge togædere[6] .
þe on mislicum[7] tidum to middan-earde comon .
Oft on anum gefeohte feallað for wel manige[8] .
þe under anum tungle . næron ær akennede .
Eft[9] on anre tide twa mæden-cild[10] cumað .
and bið þæt án syde-full . and þæt oðer sceandlic .
Nis þæt clæne herigendlic . ne þæt gale tallic .
gif him steorran forgefon[11] . þæt hi swa lyfedon[12] .
Forði synd laga gesætte[13] . þæt menn[14] rihtlice libban[15] .
and þæt þa riht-wisan beon ge-herode . and þa unriht-wisan ge-
hynde .
Þa wundrode chromatius . heora wisera[16] worda . and cwæð .
se is soð god . þe swa gesceadwise biggengan hæfð .
He ge-þafode ða þæt hi þæt weorc to-wurpon .
ac his sunu tiburtius sona mid gebeotc
cwæþ þæt he nolde nates[17] hwon geþafian.
þæt man swa deorwurðne cræft æfre to-cwysan sceolde .
butan man þa halgan wurpe . on twægen[18] hate ofnas .
gif his fæder nære gehæled . æfter þære bræce[19] .
Þa for-bead se fæder þone frecen-fullan cwyde .
ac þa halgan tihton þæt man þa ofnas ontende[20] .

[1] C. hyltst; V. hyldst. [2] C. sylfum hál (*sic*). [3] V. tungla. [4-4] C. soþfæst gelicnyss; V. soðfæstnysse gelicnys. [5] Leaf 34, back. [6] C. ætgædere. [7] C. mistlicum. [8] C, V. mænige. [9] V. Oft. [10] V. mædan-cild. [11] C. V. forgeafon. [12] C. lufodon; V. lyfdon. [13] C. V. gesette. [14] C. men. [15] C. lybbon. [16] C. wísra. [17] V. natæs. [18] V. twegen. [19] C. spráce; V. brece. [20] C. V. ontænde.

'If thou keep back this instrument, thou shalt thyself be diseased.'
Chromatius said, 'How doth this hurt any one?
We worship it not with the accustomed offerings,
but it teacheth us, by wise instruction,
as to the yearly seasons, and the circuits of the planets.'
Polycarp said, 'This we contemn;
therein is a likeness of truth, but it is false nevertheless.'
Sebastian said, 'This is manifest error,
and lying vanity, even as we learned of Christ.
Many men are drowned in one day together,
who at divers seasons came into the world.
Often in one fight fall very many men,
who erst were not born under one planet.
Again at one time two maiden-children come,
and the one will be modest and the other will be shameless;
the pure is not laudable nor the wanton blameable
if the stars assigned them so to live.
Therefore laws are fixed that men may live rightly,
and that the righteous be praised and the unrighteous shamed.'
Then wondered Chromatius at their wise words, and said,
'He is the true God who has such discerning worshippers.'
Then he consented that they should destroy the instrument.
But his son Tiburtius immediately with a threat
said that he would not in anywise suffer them
ever to break up so costly a work,
unless the saints were thrown into two hot ovens,
if his father were not healed after the breaking.
Then the father forbade the wicked command;
but the saints begged that the ovens might be kindled,

and ge-bædon hi to gode . and to-bræcon þæt weorc .
Hwæt þa færlice com fæger[1] godes engel
and cwæð to chromatiæ[2] . crist me asende[3] to þe .
on þone þe ðu gelyfst . þæt þine lima beon ge-hælede .
Æfter [4]þysum worde[4] . he wearð eall[5] gehæled .
and arn to þam engle[6] . wolde his fet gecyssan .
Se engel[7] him cwæð to . Ne cys þu mine fet .
ne þu me ne hrepa . forðan þe þu ne eart gyt gefullod .
Þa þa se sunu þæt ge-scah . þa ge-sohte he þæs preostes fét .
and se fæder feoll to sebastianus[8] fotum .
bægen[9] clypigende . crist is soð god .
and ælmihtig godes sunu . þe [10]git þegnas gode[10] bodiað .
Þa wearð gefullod fæder . and sunu .
mid heora inn-hyrede . [11]and heora æhta[12] mannum
ægðres hades menn[13] . ma þonne an ðusend .
þa cwæð chromatius . se cristena þegn[14] .
þæt he eallum gemiltsode . þe him æfre abulgon .
and þam eallum forgeafe þe him aht sceoldon[15] .
and gif he hwæne berypte . þæt he him þæt forgulde .
He freode ealle his menn[16] . and him[17] feoh dælde .
and cwæð ðæt hé wið-soce þam geswæsum[18] lustum .
þissere worulde . þe is gewitendlic .
His sunu tiburtius . se snotera[19] cniht cwæð .
Ic awende minne willan . fram[20] eallum woruld-þingum .
to gastlicum weorcum . nu ic godes mann[21] eom .
an[22] of þam ge-tele[23] . þe þæt éce líf under-foð .
On þam dagum wæs sum wis papa on rome[24] .
gaius gehaten . haliges lifes mann[21] .
wið þone rædde chromatius and be his ræde under-feng
ealle þa cristenan into his cafertune .

[1] C. *om.* fæger. [2] C. V. chromatie. [3] C. sende. [4-4] C. þyssum wórdum. [5] C. eal. [6] V. ængle. [7] V. ængel. [8] V. sebastianes. [9] C. V. begen. [10-10] C. gyt godes þenas; V. gyt gode þenas. [11] Leaf 35. [12] C. æhte. [13] C. men. [14] C. V. þegen. [15] C. scólden. [16] C. men. [17] C. him on; V. heom. [18] C. ge-swæslicum. [19] C. snottera. [20] C. fram me (*wrongly*) [21] C. man. [22] C. *om.* an. [23] C. getæle. [24] V. romana.

and commended themselves to God, and brake the instrument.
Lo then came suddenly a fair angel of God,
and said to Chromatius, 'Christ sent me to thee,
in whom thou believest that thy limbs may be healed.'
After this word he was entirely cured,
and ran to the angel, desiring to kiss his feet.
The angel said to him, 'kiss not thou my feet,
neither do thou touch me, for that thou art not yet baptized.'
When the son saw that, he sought the priest's feet,
and the father fell at Sebastian's feet,
both crying, 'Christ is true God,
and the son of Almighty God,' whom ye two servants of God preach.'
Then were baptized father and son,
with their household servants, and men on their estates,
persons of either sex, more than a thousand.
Then said Chromatius, the Christian thane,
that he pardoned all who had ever angered him,
and forgave all who owed him aught;
and if he had plundered any one, that he would repay it him.
He freed all his slaves, and distributed money to them,
and said that he renounced all the alluring pleasures
of this world, which is transitory.
His son Tiburtius, the prudent youth, said,
'I have turned my will from all worldly things
to ghostly works, now that I am God's man,
one of the tale that shall receive the everlasting life.'
In those days there was a certain wise pope in Rome,
Caius by name, a man of holy life;
with him Chromatius took counsel, and by his advice received
all the Christians into his residence,

and him big-lyfan[1] fore-sceawode . for þære swiðlican eht-nysse .
þe ða niwan asprang . æfter carines slege.
Þam casere næs þa gyt cuð . *þæt* chromatius cristen wæs .
and he be-geat ða leafe[2] *þæt* he of þam lande[3] moste .
Þa bebead se papa þam preoste policarpe .
þæt he ge-wende of rome mid þam rum-gyfolan[4] þegne[5] .
and clypode to ðam cristenum . þe mid chromatiæ[6] wæron .
Ure hælend lyfde *þæt* mann[7] his life gebeorge[8] .
fara[9] nú se þe wille . [10]forð mid chromatiæ .
and wunige se þe wille[10] . mid me on þyssere byrig .
Þa bæd tiburtius . *þæt* he beon moste . mid þam papan .
cwæð *þæt* him wynsum wære *þæt* he wurde ofslagan[11] .
gif he mihte þusend siðon[12] . for ðam soðan geleafan .
and *þæt* ece líf ge-earnian þe nænne ende næfð .
Þa be-láf sebastianus on þære byrig mid þam papan .
and se geonga tiburtius . and þa twægen gebroðra .
marcus . and marcellianus . mid heora fæder tranquilli[13]ne .
Nicostratus mid his breðer . and his gebeddan Zoe .
Uictorinus mid his breðer . and his broðor suna .
Þas belifon on rome . on þære reðan eht-nysse .
and þa oþre ealle endemes[14] ferdon awæg[15] .
mid chromatiæ[16] . swa swa him[17] crist gewissode .
Þa gehadode se papa tranquillinu*m* to preoste .
his twægen[18] suna to diaconu*m* . and þa oðre to subdiaconum[19]
sebastianu*m* he ge-sette . him[17] eallu*m* to mund-boran .
Hi wurdon ða gebysgode on heora ge-bedum ealle .
dæges and nihtes . heora drihten herigende .
biddende mid wope . *þæt* hi wurðe[20] wæron .
for criste to þrowigenne[21] . and be-cuman[22] to his halgu*m* .
Hi ge-hældon untrume mid halgu*m* gebedu*m* .

[1] C. big-leofon; V. big-leofan. [2] V. leafa. [3] V. wican. [4] V. rum-geofolan. [5] C. þegene. [6] C. V. chromatie. [7] C. man. [8] V. geburge. [9] C. V. fare. [10-10] C. *omits*. [11] C. ofslægen. [12] C. siþum. [13] Leaf 35, back. [14] C. endemest. [15] C. awég. [16] C. chromatie. [17] C. heom on (*written* heomon). [18] C. twegen. [19] C. subdiacone. [20] C. weorþe. [21] C. ðrowigende (*om.* to). [22] C. becumon.

and provided them with victuals, because of the fierce persecution
which sprang up anew after the murder of Carinus.
It was not yet known to the Emperor that Chromatius was a
Christian,
and he obtained leave to go out of the country.
Then the pope bade the priest Polycarp
to depart from Rome with the munificent thane,
and proclaimed to the Christians who were with Chromatius,
'Our Saviour permitted that a man should preserve his life;
go now, he who will, forth with Chromatius,
and remain, he who will, with me in this city.'
Then prayed Tiburtius that he might be with the pope,
saying, that it would be sweet to him to be slain,
if he might, a thousand-times, for the true faith,
and earn the everlasting life which never endeth.
There remained in the city, with the pope, Sebastian,
and the young Tiburtius, and the two brothers
Marcus and Marcellianus, with their father Tranquillinus,
Nicostratus, with his brother and his wife Zoe,
Victorinus, with his brother, and his brother's son;
these remained in Rome in the fierce persecution,
and all the others at last went away
with Chromatius, even as Christ instructed them.
Then the Pope ordained Tranquillinus priest,
his two sons deacons, and the others subdeacons.
Sebastian he constituted protector of them all.
Then were they all engaged in prayer,
day and night, praising their Lord,
praying with weeping, that they might be worthy
to suffer for Christ and to come to his saints.
They healed the sick by holy prayers,

and blinde on-lihton . þurh heora geleafan .
and of wodum mannum . þa awyrigedon[1] deoflu afligdon[2] .
Tiburtius gemette ænne mann[3] afeallene.
þæt he his heafod to-bræc . and eac his bán to-cwysde .
Þa sang he him ofer . pater noster . and credan .
and se mann[3] sona ge-sund-ful arás .
and beah to fulluhte mid his fæder and meder .
Æfter þysum wearð ge-læht seo eadige Zoe .
and for criste acweald . and becom to his halgum .
Þa oðre wurdon eac ealle ge-martyrode .
tranquillinus wearð of-torfod mid stanum .
Nicostratus se æðela wearð æft[4] gelæht .
mid feower his ge-ferum . and toforan þam deman gebroht .
fabianus gehaten . þe feng to þære scire[5]
æfter chromatiæ[6] . se wæs ðam cristenan[7] onwerd[8] .
He axode þone casere hu hé embe[9] hí sceolde[10] .
ða hét sé arleasa hí ealle fíf[11] pinian[12] .
Fabianus þa se feondlica dema
þa ða he ne mihte þa menn[13] gebigan[14] fram criste .
þurh þa reðan wíta . þa hét hé hi wurpan ut on sæ .
Æfter þysum wearð ge-læht se geleaffulla tiburtius .
þa hét fabianus þæt hé þam fulan Ioue .
recels ge-offrode . oððe eode him sylf
ofer byrnende gleda mid his barum fotum
[16] Hwæt ða tiburtius . bealdlice eode .
ofer ða byrnendan gleda . unfor-bærnedum fotum[15] .
and cwæð þæt him þuhte . swylce he eode ofer blostman[16] .
Fabianus þa þæs [17]feondes þén[17] .
hét beheafdian þone hálgan tiburtium .
and siððan acwealde þone halgan[18] castolum .
þe hæfde ge-innod ealle þas halgan .

[1] C. awyrgedan. [2] C. afiidon. [3] C. man. [4] C. eft. [5] C. scýre. [6] C. chromatie. [7] C. cristenum. [8] C. onweard. [9] C. ymbe. [10] C. scólde. [11] C. wíf (*sic*). [12] C. pínigan. [13] C. men. [14] C. gebígean. [15] Leaf 36. [15-15] C. *omits*. [16] C. blostmum. [17-17] C. deofles þegen. [18] C. cristene nan (*sic*).

and enlightened the blind by their faith,
and out of possessed men cast the unclean devils.
Tiburtius found a man fallen down,
so that he had fractured his skull, and moreover crushed the bone.
Then he sang over him the Pater-noster, and the Credo,
and the man immediately arose sound,
and submitted to baptism with his father and mother.
After this was apprehended the blessed Zoe,
and slain for Christ, and she departed to his saints.
The others were all likewise martyred;
Tranquillinus was stoned with stones;
the noble Nicostratus was afterwards seized,
with four of his companions, and brought before the judge
called Fabianus, who succeeded to the province
after Chromatius, and was hostile to the Christians.
He asked the emperor how he should deal with them;
then that wicked man commanded to torture them all five.
Fabianus then, the fiendlike judge,
when he could not turn the men from Christ
through the cruel tortures, bade them be cast into the sea.
After this the faithful Tiburtius was taken;
then Fabianus ordered that he should offer incense
to the foul Jove, or himself walk
over burning coals with bare feet.
And lo! Tibertius went boldly
over the burning coals with unburnt feet,
and said that it seemed to him as if he were walking over flowers.
Wherefore Fabianus, the servant of the devil,
commanded the holy Tiburtius to be beheaded,
and afterwards killed the holy Castulus,
who had hospitably entertained all these saints.

He[1] gehæfte eft siððan tranquillines suna .
marcellianus and marc*us* . on anu*m* micclu*m* stocce .
and mid isenu*m* pilum . heora ilas[2] gefæstnode .
and cwæð þ*æt* hí sceoldon swa standan . on þam pilu*m* .
oðþ*æt* hi geoffrodon heora lác þam godu*m* .
Hi sungon[3] þa sona þisne sealm him betwynan[4] .
Ecce quam bonum et qua*m* iocundu*m* habitare *frat*res IN unum .
et *ce*tera .
Eala hu mycel god ís . and hwylc wynsumnys
ðær ðær gebroðru[5] beoð on annysse .
þa cwæð se gerefa[6] þe him swa reðe wæs .
Eala ge ungesæligan . and soðlice earmingas .
alecgað eowre ge-wit-leaste[7] .. and alysað eow fra*m* witum .
þa gebroðra cwædon . þ*æt* hi on cristes lufe
þa wæron gefæstnode . mid fulre blysse.
and on swilcu*m* estu*m* ær næron on life .
wiscton þ*æt* hi moston swa wunian[8] oð ende .
Hi stodon þa stille on þam stocce gefæstnode
ofer dæg . and ofer niht . heora drihten herigende .
þa het fabianus mid fullu*m* graman
þ*æt* hi man begen ofstunge þær ðær hí on ge-bedum stodon .
and hi swa mid wuldre gewendon to criste .
Hwæt þa fabianus . mid facne gewregde
þone æðelan Sebastianu*m* . to ðam arleasan casere
dioclitiane . þe on ðam dagum wæs .
þa het se kasere hine gefæccan[9] hraðe .
and cwæð him sona tó . mid swicolum geþance .
Ic hæfde þe mid þam fyrmestan[10] . þe minum hyrede folgodon .
and þu lutodest oð þis on þam laðu*m* cristen-dome .
þam godu*m* to teonan . and me to un-þearfe .
Sebastianus cwæð Crist ic wurðode[11] symle[12] .
and for ðe þingode . and for þinu*m* folce .

[1] C. Hi. [2] C. ylas. [3] C. sungan. [4] C. betwéonan. [5] C. gebroðra.
[6] C. réfa. [7] C. -lyste. [8] C. wunigan. [9] C. gefeccan. [10] C. fyrmestu*m*.
[11] C. weorþode. [12] C. symble.

Again thereafter he put the sons of Tranquillinus,
Marcellianus and Marcus, in a great pillory,
and made fast the soles of their feet with iron nails,
saying that they should stand thus, upon the nails,
until they offered their sacrifice to the gods.
They sung then immediately this psalm between them,
'*Ecce quam bonum et quam iocundum habitare fratres in unum, et cetera.*'
'Behold how great good it is, and how great pleasure,
wherever brethren dwell in unity!'
Then said the prefect, who was so bitter against them,
'O ye unhappy and truly miserable beings,
lay aside your madness, and release yourself from torments.'
The brothers said, that they for the love of Christ
were fastened there, with full happiness,
and were never before in their lives among such delights,
and wished that they might so remain until the end.
So they stood still, fast in the pillory,
all day and all night, praising their Lord.
Then bade Fabianus, in exceeding fury,
that they should both be thrust through, where they stood in prayer,
and they thus gloriously departed to Christ.
Then Fabianus wickedly accused
the noble Sebastian to the impious emperor
Diocletian, who ruled in those days.
Then bade the emperor fetch him speedily,
and said to him straightway with treacherous mind,
'I held thee amongst the foremost of my household servants,
and thou hast lurked until now in that hateful Christianity,
to the dishonour of the gods, and to my disadvantage.'
Sebastian said, 'Christ I worshipped ever,
and interceded for thee, and for thy people;

[1] Ic me gebidde to ðam gode . þe bið eardigende[2]
on heofonum . mid healicum mægen-þrymme .
Wod bið se ðe bit æt blindum stanum .
Ænigne fultum . on his frecednyssum .
þa wearð dioclitianus deoflice gram
and hét hine lædan[3] on heardum bendum .
út to anum felda and hine þær gefæstnian[4]
and hentan his mid flanum . oð þæt he his feorh ageafe .
þa læddan þa cempan þone cristes þegn .
and setton hine to myrcelse . swa swa se manfulla hét .
and heora flán him on afæstnodon[5] . foran . and hindan[6] .
swa þicce on ælce healfe hwylce[7] iles byrsta .
and for-leton hine swá licgan for deadne .
þa com sum wudewe[8] . þe wæs anes martyres láf .
on þære ylcan nihte . þær he læg forwundod[9] .
wolde his lic bebyrigan[10] . and gemette hine libbendne[11] .
heo lædde hine þa to hire huse cucenne .
and binnan feawum dagum . hine fullice ge-hælde.
þa coman[12] þa cristenan . and ðone cempan tiltton
þæt he faran sceolde feor fram ðære byrig .
Ac sebastianus ge-bæd hine to gode .
astáh þa[13] úp to þære stægre . þe stod wið þæs caseres botl .
and þa ða se casere com clypode him þus to .
Eowre hæðen-gyldan þe healdað eowre templa[14] .
cwyðaþ[15] fela leasunga eow be þam cristenan[16] .
secgað þæt hi syndon swutol-lice wiðer-winnan .
eowrum cyne-dome . and eac eowrum folce .
ac eower kynedóm godað þurh heora godan ge-earnunga .
forþan[17] þe hi gebiddað . for romaniscre[18] leode .
and for eowrum anwealde . unablinnendlice[19] .
þa beseah dioclitianus se deofollica cwellere

[1] Leaf 36, back. [2] C. eardigend. [3] C. don. [4] C. fæstnigan.
[5] C. fæstnodon. [6] C. híndon. [7] C. swylce. [8] C. weoduwe.
[9] C. for wúndon. [10] C. bebyrgan. [11] C. lybbende. [12] C. comon.
[13] C. *om.* [14] C. templ. [15] C. cyþað. [16] C. cristenum. [17] C. forþam.
[18] C. rómware. [19] C. ana blinnendlice (*sic*).

I pray to the God who dwelleth ever
in the heavens in excellent glory.
He is mad who asketh of blind stones
any assistance amidst his dangers.'
Then became Diocletian fiendishly angry,
and commanded him to be led out, in hard bonds,
into a field, and there to be bound,
and assailed with arrows until he gave up his life.
Then the soldiers led away the servant of Christ,
and set him for a mark, even as the wicked man commanded,
and fastened their arrows into him before and behind,
as thickly on every side as a hedgehog's bristles,
and so left him alone, lying for dead.
Then came a certain widow, who was a martyr's relict,
in the same night, where he lay sorely wounded,
desiring to bury his body, and found him living.
Then she brought him to her house alive,
and within a few days entirely healed him.
Then came the Christians, and urged the [Christian] warrior,
that he ought to depart far away from the city.
But Sebastian commended himself to God,
and went up to the staircase, which stood against the emperor's palace,
and when the emperor came, thus cried to him;
'Your idol-priests who dwell in your temples
tell you many lies concerning the Christians,
saying that they are verily adversaries
to your kingdom, and also to your people;
but your kingdom prospereth through their good merits,
because they pray for the Roman people
and for your dominion, without ceasing.'
Then looked Diocletian, the fiendish murderer,

to ðam halgan were . þe ðær swa heage stód .
and cwæð orgællice[1] . ne eart þu lá sebastian*us* .
þone ðe ic gefyrn hét mid flanu*m* acwellan .
Sebastian*us* cwæð . crist me arærde æft[2] .
to þí *þæt* ic cyðe eow . ætforan callu*m* folce .
eower unriht-wisan ehtnysse ofer ða cristenan .
Þa hét se casere þone godes cempan
[3]mid saglum[4] ofbeatan . binnan his agenre byrig .
Þa dydon þa cwelleras swa swa[5] se casere hét[6] .
and on niht behyddon his halgan lichaman
on anu*m* adel-seaðe . secgende him betwynan .
þæt huru ða cristenan ne becuman[7] to his líce .
and him[8] to[9] martyre macion[10] siððan .
Þa æteowde sebastianus on swæfne[11] anre wudewan[12] .
lucina[13] geciged*. swiðe æwfæst[14] man[15] .
and sæde hwær his lichama læg[16] . on þam adelan .
hét[17] hí faran to . and hine ferian þanon[18] .
to catacu*m*bas . þær cristes apostolas .
PETRVS and PAVLVS ærest bebyrgede[19] wæron .
and lecgan[20] his lic . æt heora fot-læstum .
Lucina þa ferde to ðam fore-seadan[21] seaðe .
on middere nihte mid hire mannu*m*[22] .
and his lic[23] funde . and ferede mid wurð-mynte
to þære ylcan stowe . þe he sylf bebead .
and mid geornfulnysse[24] hine þær[25] bebyrgde[26] .
þa*m* ælmihtigan to wuldre . se þe ge-wylt[27] ealle þing[28] .
rixiende[29] á[30] on ecnysse . eces wuldres cyning .

[1] C. orgellice. [2] C. eft. [3] Leaf 37. [4] C. stanum. [5] C. *om.* 2*nd* swa. [6] C. hi het. [7] C. V. becomon. [8] C. hine. [9] V. *om.* [10] C. V. macian. [11] C. swéne (*sic*); V. swefne. [12] V. wuduwan. [13] C. lucía. [14] C. V. eawfæst. [15] V. mann. [16] V. lag. [17] C. V. and het. [18] V. *om.* [19] C. gebyrigde; V. bebyrgde. [20] V. legcan. [21] C. -sædan. [22] C. manum. [23] V. lichama. [24] C. geornfulnyssum. [25] C. *om.* þær. [26] V. bebyrgde. [27] C. gewealt. [28] C. þincg. [29] C. rixigende. [30] C. á á.

towards the holy man, who stood there so loftily,
and said haughtily, 'Art not thou that Sebastian,
whom I before commanded to be slain with arrows?'
Sebastian said, 'Christ raised me up again
to the end that I might declare to thee before all the people
your unrighteous persecution against the Christians.'
Then bade the emperor that the soldier of God
should be beaten to death with clubs within his own city.
Then the murderers did even as the emperor commanded,
and by night hid his holy corpse
in a foul sewer, saying amongst themselves,
that at least the Christians should not get at his body,
and make him into a martyr afterwards.
Then appeared Sebastian in a dream to a widow,
named Lucina, a very pious person,
and told her where his body lay in the sewer,
bade her go thither, and bear him thence,
even to the catacombs, where Christ's apostles
Peter and Paul were first buried,
and lay his body close at their feet.
Lucina then went to the aforesaid sewer
at midnight, together with her servants,
and found his body, and carried it reverently
to the very place which he had himself ordered,
and with great carefulness there buried him,
to the glory of the Almighty, who ruleth over all things,
reigning for ever, King of eternal glory.

VI.

XVIII. *KALENDAS* FEBR*UARII* NATALE S*ANCTI* MAURI ABBATIS.

[The other copy, in MS. Otho B. X, is burnt.]

MAURUS WÆS GEHATEN SUM SWYÞE HALIG abbod .
se wæs to lare befæst sona fram iugoðe .
þam halgan benedicte . þeah þe he æþel-boren wære .
He þeah wel on lare . and wæs swiðe gehyrsum .
þam halgan benedicte . on eallum his hæsum .
and on eallum godnyssum gode ælmihtigon þeowde .
and eac his gebroðrum gode bysne sealde .
mid haligre drohtnunge . and he for-þy dyre wæs .
his lareowe benedicte þe he geblissode mid weorcum .
Hwilon ær we sædon on sumere oðre stowe
hu se ylca maurus . þurh godes mihte eode
uppon yrnendum wætere . on anum widgyllan pole .
þa þa benedictus hine hét gehelpan þæs cnapan .
þe on þære stream be-feol . þa ða he wæter fette .
On sumne sæl eode se halga maurus .
ham to mynstre [1] weard mid his gebroðrum .
and benedictus wæs þa mid anum æwfæstum were .
forþan þe his wif wæs mid wodnysse gedreht .
and maurus ða gemette ær he to mynstre come .
ænne dumbne cnapan . and se wæs creopere eac .
ac se fæder . and seo modor . hine feredon þider .
Hi feollon ða butu . mid flowendum tearum
to maures fotum . and befengon his cneowa .
halsigende þurh godes naman . þæt he gehælde heora cild .
Þa nolde maurus ðam mannum þæs tiðian .
cwæð þæt seo dæd nære him gedafenlic .
oðþæt þa gebroðra bædon hine georne .
þæt hé þam healtan cnapan . his hæle abæde .
Hwæt þa maurus sona . beseah to heofonum and cwæþ .

[1] Leaf 37, back.

VI.

JANUARY 15. ST. MAUR, ABBOT.

There was a very holy abbot named Maurus;
who from his early youth was confided
to Saint Benedict for instruction, though he was of noble birth.
He throve well in learning, and was very obedient
to Saint Benedict in all his commands,
and served God Almighty in all goodness,
and gave moreover a good example to his brethren
in all holy observances, and therefore was he dear
to his master Benedict, whom he rejoiced by his works.
We have said aforetime in another place[1],
how this same Maurus, through God's might, walked
upon running water on a wide pool,
when Benedict bade him help the boy,
who had fallen into the stream, as he was fetching water.

On a certain occasion Saint Maurus was going
homewards to the monastery with his brethren,
while Benedict was with a pious man,
because his wife was vexed with madness;
and Maurus met there, before he came to the monastery,
a dumb boy, who was also a cripple,
but the father and mother carried him thither.
Then they both fell with flowing tears
at Maurus' feet, and embraced his knees,
entreating him in God's name to heal their child.
But Maurus did not wish to grant this to the couple;
and said that the deed was not becoming to him,
until the brethren earnestly besought him
to pray for the healing of the halting boy.
So then Maurus looked up straightway to Heaven, and said,

[1] Viz. in Ælfric's Homilies, ed. Thorpe, ii. 160.

Þu ure hælend crist . þe behete þinum discipulum .
Soð ic eow sæcge . swa hwæt swa ge biddað .
eow bið ge-tyðod untwylice ðæs .
gif ge gelyfað . þæt ge þa lác under-fón .
æt-eowa nu on us ælmihtig drihten .
þæt wé þine þeowan synd . þeah ðe wé synfulla synd .
and we þone ylcan geleafan mid lufe healdað .
Æfter þisum wordum he cwæð to ðam wanhalan .
On þære halgan ðrynnysse naman . beo þú hál cnapa .
and stand on þinum fotum ætforan us gesund .
mid mines lareowes ge-earnungum . eac swylce gefultumod
þa aras se cnapa . and up rihte eode .
and mid bliðre stemne . bletsode his drihten .
þe hine gehælde . þurh ðone halgan wer .
Eft ða þa se halga benedictus . ham to mynstre com .
and þæt wif wearð gewittig . þe hé fram wodnysse ahredde .
þa wurðode hé maurum . for þam mærlicum tacne .
þe he on ðære hwile gefremede . þe hé on fyrlenum wæs .
Maurus wæs eac oftost mid þam eadigan benedicte .
and his wundra wiste . and mid him worhte wundra .
sume þæra we secgað hér . sume we forsuwiað .
and he wæs fyrmest muneca . to ðam mæran benedicte .
and þæs mynstres [1] geweold swá swá him gewissode benedictus .
On ðam timan asende sum ge-sælig biscop .
of francena ríce . to ðam halgan fæder
mænigfealde lác . and hine micclum bæd .
þæt he him sendan sceolde . gif him swa ge-þuht wære .
sume eawfæste munecas . þe him mynster-líf astealdon .
for ðan þe he wolde arærań on his biscop-rice .
munuclicne regol . be benedictes ræde .
Hwæt ða benedictus . be his gebroðra ræde .
swá swa him god geswutolode . asende þa maurum .

[1] Leaf 38.

'Thou, our Saviour Christ, who didst promise unto Thy disciples,
"Verily I say unto you, whatsoever ye shall ask
shall certainly be granted you on this (condition),
that ye believe that ye receive the gifts,"
show forth now in us, Almighty Lord,
that we are Thy servants, though we are sinful,
and we will keep the same faith with (true) love.'
After these words he said to the diseased,
'In the name of the Holy Trinity, be thou whole, boy,
and stand on thy feet sound before us,
assisted also by my master's merits.'
Then arose the boy, and walked upright,
and with blithe voice blessed his Lord,
who had healed him through the holy man.
Then, after Saint Benedict had come home to the monastery,
(and the woman had become sane, whom he had delivered from madness,)
he did honour to Maurus for the glorious miracle
which he in the meanwhile had wrought, when he [Benedict] was far off.
Maurus was moreover oftenest about the blessed Benedict,
and knew his miracles, and worked miracles with him;
some of these we will tell here, some we will pass over;
and he was the principal monk next to the great Benedict,
and governed the monastery as Benedict shewed him.
At that time a certain blessed bishop
from the kingdom of the Franks[1] sent to the holy patriarch
manifold presents, and besought him much,
to send him, if it seemed well to him,
some pious monks who should found monasteries for him,
because he desired to establish in his bishopric
the monastic rule according to Benedict's design.
Then Benedict, by his brethren's counsel,
as God revealed to them, sent Maurus

[1] Innocent, bishop of Mans.

þeah ðe he uneaðe mihte for heora micclum lufe .
hine him fram lætan to ðam fyrlenan lande .
He funde him éác geferan feower oðre munecas .
and sume læwede menn to ðam lande mid him .
and nam þone halgan regol . þe he mid his handum awrát .
and betæhte maure mid him to hæbbenne .
and heora hlafes gewiht . and heora wines gemett .
and asende hí mid bletsunga to ðam fore-sædan bisceope .
Eft on ærne mergen . sende se arwurða benedictus .
twægen his muneca to maure mid lacum .
þæt is mid halig-dome . of þæs hælendes rode .
and of marian reafe . and of michaheles pelle .
and of stephanes lichaman . and of martines reliquium .
and an ærend-gewrit mid þysum wordum forð .
Onfoh min leofesta . þas ende-nehstan lác .
þines lareowes . to langum gemynde .
and eow to gescyldnysse wið deofles syrwunga .
Ic sæcge ðe to soðan . þæt þu scealt gewitan .
on ðam sixteoðan geare þæs ðe þu munuc wurde
of þisseræ worulde . to wuldre mid gode
swá swá crist gyrstan-dæg me cydde . be þe .
siððan þu fram us siðodest . on fare .
Ic secge þe eac nú . þæt eower sið
ne bið na swá . swá swa we wendon .
ac wyrð elles gefadod . and on oðre stowe .
ac se ælmihtiga god eow næfre ne for-læt .
[1]oð þæt [ealle][2] ge gelogode beon .
Farað nu ge-sunde . and gesælige becumað .
Maurus ða ferde mid mycelre blisse .
and his geferan samod . to francena rice .
ac twegen his geferan . feollon be wege .
án of anum stypele . oþer on anne stán .
swa þæt hi wurdon to-cwysede . and cwylmiende lagon .
ac maurus hí gehealde . on þæs hælendes naman .

[1] Leaf 38, back. [2] A slight space here.

(though he hardly might; for their great love,
let him go from him) to the distant land.
He found also four other monks as companions for him,
and some laymen, to go with them to that land,
and took the holy rule, which he had written with his own hand,
and delivered it to Maurus, to have with him,
together with the weight for their bread, and the measure for
their wine,
and sent them with his blessing to the aforesaid bishop.
Afterwards in early morning the venerable Benedict sent forth
twain of his monks to Maurus with gifts,
that is, with holy relics, of the Saviour's Rood,
and of Mary's garments, and of a hanging from S. Michael's Altar[1],
and of Stephen's body, and of Martin's relics,
and a written message in these words;
'Receive, my beloved, these last gifts
of thy master, for a long remembrance,
and for a shield to you against the devil's snares.
I say to thee, in sooth, that thou shalt depart,
in the sixteenth year since thou becamest a monk,
out of this world to glory with God,
even as Christ yesterday showed me concerning thee,
after thou wentest from us on thy journey.
I tell thee also now that your way
shall not at all be such as we imagined,
but shall be ordered otherwise, and in another place;
but Almighty God will never forsake you
until ye [all] shall be established.
Fare ye now well, and be ye blessed.'
Then Maurus fared with great joy,
and his companions together, to the kingdom of the Franks;
but twain of his companions fell by the way,
one from off a tower, the other on a stone,
so that they were crushed, and lay dying,
but Maurus healed them in the name of Jesus.

[1] See the note.

Eac hi ge-metton on sumum mynstre be wege
ænne blindne man . se bæd his hæle georne .
æt ðam halgan maure . and he hine gehælde þurh god .
and hét þæt he wunode butan worunge
on godes þeow-dome . þær on mynstre . á .
and he swa dyde . eac siððan of þam dæge .
Eft he gehælde on oðre stowe
anre wydewan sunu . þe unwene ðá læg .
and gefrefrode þa modor . and men þæs wundrodon .
and se cnapa arn sona to maure
hrymende . and cweðende . þu ahreddest mine sawle
fram fyrenum witum . and he wearð munuc siððan .
Maurus geseah eac swa swa . him god geswutelode
on þam ylcan færelde . benedictes forð-sið .
and hú hé to heofonum ferde . þeah þe he on fyrlene wære .
Hi ferdon þa forð to ðam fore-sædan bisceope .
þe hi ge-langian hét . ac he ne leofode na þa .
ac wæs for feawum dagum forðfaren of life .
and oðer biscop geset on his bisceop-stole .
Hi wurdon þa unrote . and eoden swa þeah
to ðam niwan bisceope . bædon his rædes .
cunnodon hwæðer he wolde þæs oðres willan gefremman .
and him munuc-líf aræran . swa swa se oðer gemynte .
He cwæð þæt he ne mihte embe munuc-líf þa smeagen .
be oðres bisceopes dihte . ac wolde beon embe his þincg .
be his agenum dihte . and ge-dreoh-læcan his hamas .
Hi feordon þa þanon fram þære scire bisceope .
and god him foresceawode on sumere oðre scire
on francena rice fulgode wununge .
Sum [1] forð-þegn wæs ða welig . on þam lande .
florus gehaten . and se hæfde gemynt
mynster to arærenne . and mid munecum gesettan .
gif he ænige geaxode . þe æwfæste wæron .
forðan þe benedictus hlisa . on þæt land becuman wæs .
and him wearð eac gecydd be maures to-cyme .

[1] Leaf 39.

Also they found in a monastery on the way
a blind man who earnestly besought his cure
from the holy Maurus, and he healed him through God,
and bade that he should abide without wandering
in God's service, there in the monastery, for ever;
and he did so afterwards from that day.
Again he healed in another place
a widow's son, who lay there unconscious,
and comforted the mother, and men wondered thereat,
and the boy ran straightway to Maurus,
crying out, and saying, 'Thou hast delivered my soul
from the fiery torments,' and he afterwards became a monk.
Maurus saw also, as God revealed to him,
on that same journey, Benedict's departure,
and how he went to Heaven, though he was far away.
Then they fared forth to the aforesaid bishop,
who had bidden to send for them, but he was not then living,
but a few days before had departed from life,
and another bishop was set in his episcopal chair.
Then they were sorrowful, but went nevertheless
to the new bishop, and asked his counsel,
and enquired whether he would fulfil the other's desire,
and establish monasteries for himself, as the other had intended.
He said that he could not concern himself about monasteries
at another bishop's dictation, but must attend to his affairs
according to his own disposing, and make rules for his houses.
Then they departed from the bishop of that diocese,
and God provided them, in another province
of the kingdom of the Franks, an excellent dwelling-place.
There was a wealthy viscount in that country,
named Florus, and he had been minded
to build a monastery and to set monks in it,
if he could find out any that were pious men,
because that Benedict's fame had come into that country,
and men had also told him of Maurus' arrival.

Se þegn wæs wunigende butan wifes neawiste .
forðan þe his gebedda gefaren wæs of life .
and læfde him ænne sunu . þe siððan wæs munuc
and abbod æfter maure . mærlice drohtnigende .
swá swá þeos bóc segð swutelice hér bæftan .
Hwæt þa florus ferde fægen him to-geanes .
and mid micelre arwurðnysse . þa æðelan godes menn .
under-feng to him . and fore-sceawode him wununge .
herigende his drihten . and ðone halgum (*sic*) benedictum .
Se florus wæs ða fyrmest þæra francena þegna .
and ðam cyninge leofest . þe on þæra leode rixode .
forðan þe he wæs æwfest æfre fram his geogoðe .
and eall þæs cyninges ræd eode be his dihte .
Florus ða cydde þam cyninge his willan .
and be his leafan arærde on his agenum lande
mynster . and munuc-líf . Swá swá maurus him dihte .
and mid micelre are . þæt mynster gegodode .
and priuilegium sette on swutelre ge-witnysse .
and maure betæhte þæt mynster mid ealle
to fullum freo-dome . for his sawle ðearfe .
He offrode éácc þa on ðam ylcan dege
his ancennedan sunu . þam ælmihtigan gode
to munuclicere drohtnunge under maures gymene .
and cwæð þæt he sylf wolde . gif hit god swa fore-sceawode
eall woruld-ðing forlætan . and wunian on ðam mynstre .
on godes ðeow-dome . and he hit eac swa gelæste .
He gegaderode þa swiðe gode wyrhtan gehwanon .
and arærde þæt mynster eall be maures ræde .
wið þa mycclan éá . þe menn hatað liger .
Hwæt ða on sumum dæge . sæton him æt-gædere .
florus . and maurus . to middan [1]þam wyrhtum .
and maurus rædde . and rehte hit flore .
þa feol sum preost færlice of þam weorce .
swá þæt hé samcucu læg . sweltendum gelíc .
and flcow eall blode . ac maurus hine hét beran

[1] Leaf 39, back.

This noble was living without a wife's companionship,
because his consort had departed from life,
and left him one son, who afterwards was a monk
and abbot after Maurus, living gloriously,
even as this book telleth clearly hereafter.
Then Florus went joyfully to meet them,
and with great honour received to himself
the noble men of God, and provided for them a dwelling,
praising his Lord, and the holy Benedict.
This Florus was then the first of the Frankish nobles,
and dearest to the king who reigned over that people,
because he had ever been pious from his youth,
and all the king's counsel went by his advice.
Then Florus made known his desire to the king,
and, with his leave, established, in his own land,
a monastery and monastic discipline, as Maurus directed him,
and with great favour he benefited the monastery,
and assigned privileges to it in clear testimony [thereof],
and altogether made over the monastery to Maurus
with full liberty, for his soul's profit.
He offered also then on the same day,
his only son to Almighty God
for the monastic life under the care of Maurus,
saying that he himself desired, if God so ordained,
to forsake all worldly things, and dwell in the monastery,
in God's service, and he even so fulfilled it.
Then he gathered very good workmen from all quarters,
and built the monastery entirely by Maurus' direction,
near the great river that men call the Liger [Loire].
Then on a certain day were sitting together
Florus and Maurus in the midst of the workmen,
and Maurus was reading, and relating it to Florus.
Then suddenly a priest fell off the work,
so that he lay half alive, as if dying,
and all flowing with blood, but Maurus bade them bear him

to martines cyrcan . and maurus inn eode .
and bæd ðone ælmihtigan for his arfæstnysse .
þæt hé þam preoste gemiltsode . and hine mihtelice gehælde .
He arás þa eftsona . and eode to ðam preoste .
and his wunda bletsode and cwæð him baldlice tó .
On ðæs scyppendes naman . þe ge-sceop mann of eorðan .
arís þu gesund . and ardlice gang
to ðinum weall-geweorce and hit wél ge-enda[1] .
Hé arás þa gesund . swylce of slæpe awreht
and began to wundrigenne hú hé wurde ðider gebroht .
Þa cwæð se halga wer . ne wurde ðu hider geferod .
on þinum agenum fotum . ac ðe feredon oþre .
ac gang nu ardlice eft to þinum weorce .
þelæs þe hit beo gelet to lange þurh ðe .
Ða eode se preost . eft to his weorce .
and florus hine astrehte to maures fotum . and cwæð .
Þu eart soðlice maure . þæs mæran benedictes
folgere on wundrum . be ðam we for wel oft gehyrdon
þyllice gereccan . and he þearle siððan
maurum wurðode . and on wundrunge hæfde .
Æfter þysum ongunnon . of ðam gegader-wyrhtum .
tælan ðone halgan . þe gehælde þone preost .
cwædon þæt he mid galdrum . na mid godes cræftum
þyllice geworhte . and wolde beon furðor .
on oðrum earde . þonne he on his agenum wære .
swyðor for gitsunge . ðonne for æwfæstnysse .
Ac ða þa hí swiþost tældon . þone soðfæstan maurum .
þa wurdon afyllede . mid ðam fulan gaste .
þry þæra wyrhtena . and hí weddon þearle .
swa þæt hyra án . ge-endode sona .
and þa oðre twegen tó-tæron hí sylfe .
mid heora agenum toðum . and eges-lice grymetedon .
Maurus þa sona mycclum wearð astyred .
and wepende eode into þæra cyrcan .
[2]and mid mycelre onbryrd-nysse bæd þone ælmihtigan .

[1] MS. ge-ende, *alt. to* ge-enda. [2] Leaf 40.

to Saint Martin's church, and Maurus went in,
and prayed the Almighty, of His clemency,
that He would have mercy on the priest, and mightily heal him.
He arose then straightway, and went up to the priest,
and made the sign of the cross on his wounds, and said to him boldly,
'In the Creator's name who created man out of the earth,
arise thou sound, and go out quickly,
to thy wall-building, and finish it well.'
He arose then sound, as if aroused from sleep,
and began to wonder how he had been brought thither.
Then said the holy man, 'Thou wast not borne hither
on thine own feet, but others bare thee;
but now go back quickly to thy work,
lest it be hindered too long through thee.'
Then went the priest back to his work,
and Florus prostrated himself at the feet of Maurus, and said,
'Verily thou, Maurus, art the great Benedict's successor
in miracles, of whom we very often have heard
tell the like,' and he thereafter exceedingly
honoured Maurus, and had him in admiration.
After this began some of the assembled workmen
to accuse the saint who had healed the priest,
saying, that he, by enchantments, not by God's power,
had wrought this, and desired to be greater
in another country, than he had been in his own,
rather for covetousness than for piety.
But while they were most fiercely blaming the upright Maurus,
then were filled with the evil spirit
three of the workmen, and they became exceedingly mad,
so that one of them died immediately,
and the other twain tare themselves severely
with their own teeth, and roared fearfully.
Then straightway Maurus was greatly troubled,
and weeping, went into the church,
and with great agitation besought the Almighty,

ðæt he þam deadan . and þam deofol-seocum
gemiltsian sceolde . and heora sawle gehelpan .
He eode þa eft ut to þam earmum wodum .
and on drihtnes naman . þa deoflu afligde .
of ðam wodum wyrhtum . and hí wurdon gehælede .
He hét eac beran into his gebæd-huse .
þæs forð-farenan líc . þe se feond acwealde .
and wacode ealle þa niht ofer ðæs wodan líc .
and hét þæs on mergen . mæssian for his sawle .
and arærde þone deadan þurh drihtnes mihte .
and hét hine warnian . gif he wolde libban .
þæt he nære on ðam mynstre . næfre eft gesewen .
of ðam and-weardan dæge þe he of deaðe arás .
Þa wearð ge-endod eall þæs mynstres weorc binnan ealte gearum .
and eac gehalgod . mid healicum wurðmynte .
Hwæt ða florus gemunde hwæt he gemynte æt fruman .
and hwæt hé gode behét . þa ða he began þæt mynster .
and bæd him þa leafe . æt his kyne-hlaforde .
þæt hé moste gecyrran . fram þam swicolum welum .
and wunian on ðam mynstre þe hé ge-worht hæfde .
and be maures dihte adreogan his líf .
and on godes þeow-dome gastlice libban .
and swá ge-earnian . ða écan myrhþe .
Se cyning ða geþafode . þam þegne his willan .
þeah þe he uneaðe mihte . on his mode findan .
þæt he swa leofne freond fram him lætan sceolde .
and cwæð þæt he sylf wolde geseon ða stowe .
and þær andwerd beon þonne he his beard alede .
Æfter ðysum ferde florus to ðam mynstre .
and his kyne-hlaford com swa swa hí cwædon .
and bæd þæt he moste beon heora broðor for gode .
and forgeaf sumne ham to þære halgan stowe .
and mildelice spræc . to eallum ðam munecum .
swiðost swa þeah synderlice to maure .
and behét þæt hé wolde him hold beon [1] eallum .

[1] Leaf 40, back.

that He would have mercy on the dead
and the possessed with devils, and help their souls.
Then he went out again to the miserable madmen,
and in the Lord's name put the devils to flight
out of the possessed workmen, and they were healed.
Then he commanded to bear into his oratory
the corpse of the departed that the fiend had killed,
and kept the vigil all night by the madman's corpse,
and bade that in the morning mass should be said for his soul,
and raised the dead man through the Lord's might,
and gave orders to warn him, if he wished to live,
that he should never be seen in the monastery again
after the present day whereon he arose from the dead.
So all the work of the monastery was ended within eight years,
and also hallowed with high solemnity.
Then Florus remembered what he had at first intended,
and what he had vowed to God when he began the monastery,
and besought leave for himself from his royal master,
that he might turn from the deceitful riches,
and dwell in the monastery which he had wrought,
and spend his life according to Maurus' direction,
and live holily in God's service,
and so merit the bliss eternal.
So the king granted the thane his wish,
though he could hardly find it in his mind
to let so dear a friend go from him,
and said, that he himself desired to see the place,
and to be present there when he laid aside his beard [received the tonsure].
After these things, Florus went to the monastery,
and his royal master came even as they had said,
and prayed that he might be their brother for [the love of] God,
and gave certain property to the holy place,
and spake affably to all the monks,
but especially, however, to Maurus in particular,
and promised that he would be friendly to them all;

and bær him sylf his lác . and lede uppon þæt weofod .
Florus hét ða forð-bæran his fægeran maðmas
on golde and on seolfre . and hí gode geoffrode .
and his menn gefreode . ætforan ðam weofode .
and awearp his wæpna . and wearð þa bescoren .
ætforan þam cyninge . to cristes þeow-dome .
and se cyning blyssode . and blyðe wearð on mode .
for ðæs þegnes gecyrrednysse . and soðum geleafan .
Eft æfter gereorde . hét se æðela cyning
þæt florus hine gespræce . ær þan þe hé þanon ferde .
and hé com þá sona mid sumum oðrum munecum
on munuc-wisan gescryd . þa weop se cyning .
and þancode gode his godan wyllan .
and tihte hine georne þæt hé geornful wære .
on þam gastlican life and on godes þeow-dome .
swa swa hé on woruld-þingum wíslice ær leofode .
and se cyning syððan siðode þanon .
Eft þæs on mærgen rád maurus to þam lande .
þe se cyning him geaf . and his cepte sum beddryda .
sé læg seofon gear to-slopenum limum .
and wæs þyder geboren to biddenne his hæle .
Þa bletsode maurus . þone beddrydan mann .
and hé sona gesund sylf úpp arás .
swa ðæt hit næs ge-sene hweðer he seoc wære .
Þa bugon gehwylce æðelborenne menn .
to maures mynstre . to munuc-licere drohtnunge .
Sume eac befæstan heora suna him .
to godes þeow-dome . oðþæt þær gadorod wæs
hund-teontig muneca . and feowertig ealles .
Þa ge-cwæð se abbod . and calle þa gebroðra .
þæt þer ne mihte na má muneca wunian .
þe læs þe ðam gebroðrum bigleofan ateorode .
ac wære þæt getél . wunigende æfre .
ne læs ne má . on þam munuc-lífe .

and himself bare his offering, and laid it upon the altar.
Then Florus bade men bring forth his fair treasures
in gold and silver, and he offered them to God,
and freed his serfs before the altar,
and threw away his weapons, and was there shorn
in the presence of the king, for the service of Christ;
and the king rejoiced, and was blithe in mood
for the thane's conversion and true faith.
Again, after the feast, the noble king bade
that Florus should speak with him, ere he went thence,
and he came immediately with some other monks,
clad in monkish-wise. Then the king wept,
and thanked God for his good will,
and earnestly exhorted him to be zealous
in the spiritual life, and in God's service,
as he had before lived prudently in the things of the world;
and the king afterwards journeyed thence.
After this, in the morning, rode Maurus to the estate,
which the king had given him, and a bed-ridden man sought him,
who had lain seven year with relaxed limbs,
and was borne thither to pray for his healing.
Then Maurus blessed [signed] the bedridden man,
and he immediately rose up by himself sound,
so that it could not be perceived that he had been sick.
Then all the nobly-born men devoted themselves
to the monastic work in Maurus' monastery;
some also committed their sons to him
for God's service, until there were gathered together
one hundred and forty monks in all.
Then said the abbot and all the brothers,
that no more monks could dwell there,
lest victuals should fail the brothers,
but that the tale (of 140[1]) should always continue,
neither less nor more, in the monastic life.

[1] See 264, lines 348, 353.

Hit gelamp ða siððan . þæt se gesæliga florus
gewát of worulde . wuldor-ful to criste .
on ðam þrytteoðan geare . æfter þam þe he munuc [1] wæs .
Sum erce-diacon com eac hwilum
to maure . þa næfdon hí nán wín
buton on ánum gewealdenan butruce .
and maurus þa bletsode bliðelice þæt wín .
cwæð þæt god mihte gemycclian þone wætan .
se ðe iú on westene wæter út-teah .
of heardum stan-clude . and of heofonum asende .
his folce big-leofan . feowertig geara .
Hi druncon ða þæt wín . wel hund-seofontig manna .
and æfre wæs se buteruc brerd-ful wines .
Maurus gemette ænne man eft .
se wæs yfele ge-tawod . and hine æt se cancor .
and his weleres wæron awlætte mid ealle .
and eac his nosu . for-numen mid attre .
þa bletsode maurus þone mann feorran .
and he sona wearð wundorlice gehæled .
Siððan nolde maurus of ðam mynstre faran .
for nanre neode . butan he nyde sceolde .
forðan þe he wiste hwæt him gewitegod wæs .
ðurh sancte benedicte . ða þa hé siðode him frám .
þæt he sceolde gewítan of worulde to gode
on ðam feower-teoðan geare . þæs þe hé ferde fram him .
and wunode þá on sundrum . and sette þam gebroðrum .
oþerne abbod . be heora ealra ræde .
ðæs ylcan flores sunu . þe wé ær fore-sædan .
He wearð þa ge-bysgod on his ge-bedum þearle
on martines cyrcan mid his twam munecum .
to ðriddan healfan geare mid ealre geornfulnysse .
and mid gastlicre gewilnunge . godes miltsunge bæd .
þa on sumere nihte . ge-seah he þone deofol .
þá þa hé wolde gán Into godes cyrcan .
Se feond hæfde him mid fela oðre sceoccan .

[1] Leaf 41.

It befell thereafter, that the blessed Florus
departed from the world, full of glory, to Christ,
in the thirteenth year after he became a monk.
Also a certain archdeacon came once upon a time
to Maurus, and then they had no wine
except in one large-sized bottle.
Then Maurus blithely blessed the wine,
and said, that God could increase the drink,
He who of old in the wilderness drew out water
from the hard stone-cliff, and sent from Heaven
food for his people for forty years.
Then verily they drank of that wine, full seventy men,
and the bottle was ever after brimful of wine.
Again Maurus found a man
who was evilly stricken, and a cancer was eating him,
and his lips were rendered loathsome thereby,
and likewise his nose destroyed by the poison;
then Maurus blessed the man from afar,
and he instantly was wondrously healed.
After that Maurus would not journey from the monastery,
for any need, unless he were obliged,
because he knew what had been foretold him
by Saint Benedict, when he had left him,
that he should depart from this world to God
in the fourteenth year after he had gone from him;
and dwelt there apart, and set over the brothers
another abbot, by the counsel of them all,
that same Florus' son, of whom we have before spoken.
He was then very much busied with his prayers
in St. Martin's church, with his two monks,
for two years and a half with all fervour,
and, with holy desire, besought God's mercy.
Then on a certain night he saw the devil,
when he was about to go into God's church.
The fiend had with him many other devils,

and for-wyrnde him Inganges . and mid graman him cwæþ to .
Þu come hider maure to uncuðum earde .
and wendest þæt ðu mihtest ús aweg drifan .
of urum wunungum . ác ðu scealt witan nú .
þæt ic mid mislicum deaðe þine [1]munecas acwelle .
swá þæt earfoð-lice heora ænig belifð .
of swa micclum werode . þe hér wunað mid þe .
Þa cwæð se halga wer . to ðam hetolan sceoccan .
Þreage ðe se hælend . þe hæfð ealles geweald .
þu leas-breda feond . and facnes ord-fruma .
Hwæt ða se sceocca sona fordwán
of his gesihðe . mid swiðlicum reame .
swa þæt ða munecas micclum afyrhte
wurdon awrehte . ðurh his wodlican stemne .
and eodon[2] to uhtsange . ær timan swa þeah .
Maurus ða eode Into martines cyrcan .
and mid micelre sarnysse . þone soðfæstan god bæd .
þæt he him geswutelode . be ðæs sceoccan gylpe .
and him gewislicor onwrige . þæs awyrgedan saga .
Maurus ða geseah ænne scinende engel .
wið hine standende . and þas word him secgende .
Þu godes dyrling . hwi eart ðu swa dreorig .
witodlice se deofol wát towerde ðing
hwilon . na symle . þurh sume gebicnunge .
be þam þe hé oft geseah . þeah þe he sylf leas sy .
and þæt þæt he þe sæde . is soð be dæle .
swa þæt se mæste dæl ðinre muneca sceal .
of life gewítan . binnan lytlan fyrste .
and hi ealle becumað to ðam ecan life .
and þu sylf siððan . gesælig him fyligst .
to godes rice . þurh gode geearnunga .
Æfter ðisum wordum . gewát se engel him fram .
and maurus þæs on mergen þa munecas gespræc .
and ealle his gesihðe him openlice sæde .
and manode hi georne þæt hi gearwe wæron .

[1] Leaf 41, back. [2] MS. eoden, *alt. to* eodon.

and prevented his entrance, and with rage said to him,
'Thou camest hither, Maurus, to a strange land,
and thoughtest that thou couldest drive us away
out of our dwellings, but thou shalt know now,
that I will, with divers deaths, kill thy monks,
so that hardly shall any one of them remain
of so great a company as now dwell with thee.'
Then said the holy man to the hateful devil,
'Christ, who hath power over all, rebuke thee,
thou lying fiend, and author of wickedness.'
So then the devil straightway vanished
out of his sight with a mighty outcry,
so that the monks, much affrighted,
were aroused by his furious voice,
and went to nocturns, but before the right time.
Maurus then went into Saint Martin's church,
and with great sorrow besought the faithful God,
that He would reveal to him concerning the devil's boasting,
and disclose to him more certainly the accursed one's saying.
Maurus then saw a shining angel
standing beside him, and saying these words to him,
'Thou, God's darling, why art thou so sorrowful?
Verily the devil knoweth future things
sometimes, but not alway, through some token
of what he has oft seen, though he himself be false;
and that which he said to thee is true in part,
so that the most part of thy monks shall
depart from life within a little while,
and they all shall come to the eternal life,
and thou thyself afterward shall blessedly follow them
to God's kingdom through good deserts.'
After these words the angel departed from him,
and Maurus then, in the morning, spoke to the monks,
and told them openly all his vision,
and earnestly exhorted them to be ready,

and mid soðre behreowsunga heora sawle aþwogon .
fram eallum synnum . þæt hí siðian mihton .
to godes beorhtnysse . mid broðorlicre lufe .
Æfter þisum wordum . wurdon þa munecas
mycclum abryrde . and heora gebeda sungon .
and hi sylfe gearcodon to þam soðan life .
and hi sylfe betæhton . ðam soðfæstan scyppende .
Him com ða se cwealm swa swa se [1]engel gecwæð .
swá þæt an hund muneca . and syxtyne munecas .
binnan fif monðum . of ðam mynstre gewiton .
and maurus se abbod . ge-endode siððan .
swá se engel sæde him sylfum . on ær .
Þær belifon swa þeah lifes on ðam mynstre .
feower and twentig muneca . æfter maures forð-siðe .
and he wæs bebyrged . binnan martines cyrcan .
Þær beoð wundra geworhte ðurh þone halgan wer .
ðam ælmihtigan to lofe . Seðe lyfað á on ecnysse .
Þæs halgan maures líf wæs þus gelogod .
ða þa hé twelf wintra wæs . he wæs betæht benedicte .
and he wunode mid him twentig wintra siððan .
and on his agenum mynstre em feowertig geara .
þæt synd eall to-gedere twá and hund-seofontig geare .
Twegen þæra muneca ðe mid him þyder comon
forð-ferdon þær on þam fore-sædan cwealme .
and twegen cyrdon ongean swá swá he sylf bebead .
eft to munte casin . ðanon þe hí ær coman .
and hyre oðer awrát þas gewyrdelican race .
on ledenum gereorde ac we it reccað on englisc .
Sy wuldor and lof . ðam wél-willendan gode .
seðe wurðað his halgan mid wuldre on écnysse. AMEN.

[1] Leaf 42.

and to wash their souls by true repentance
from all sins, that they might journey
to God's brightness with brotherly love.
After these words the monks became
greatly moved (to devotion), and sang their offices,
and prepared themselves for the true life,
and committed themselves to the faithful Creator.
The pestilence then came upon them even as the angel said,
so that one hundred and sixteen monks,
within five months, departed from the monastery,
and Maurus the abbot died afterwards,
as the angel had told to him before.
There remained alive, however, in the monastery,
four and twenty monks after Maurus' death,
and he was buried within Saint Martin's church.
There miracles are wrought by the holy man
to the praise of God, who liveth ever in eternity.
This holy Maurus' life was thus divided;
when he was twelve winters old, he was committed to Saint Benedict,
and he remained with him twenty winters thereafter,
and in his own monastery just forty years;
these are altogether seventy-two years.
Two of the monks who came with him thither,
died there in the aforesaid pestilence,
and two returned again, as he himself commanded,
back to Monte Cassino, whence they had first come,
and one of them [named Faustus] wrote this true history
in the Latin tongue, but we tell it in English.
Be glory and praise to the benevolent God,
who rewardeth His saints with glory in eternity. Amen.

VII.

XII.[1] *KALENDAS FEBRUARIAS. NATALE SANCTE* AGNETIS UIRGINIS.

[The copy in MS. O. is much damaged, but little of it being legible; and that in MS. V. is destroyed.]

AMBROSIVS BISCEOP . BINNAN MEDIOLANA
afunde on ealdum bocum . be ðære eadigan agne .
hú heo on rome byrig reðe ehtnysse acóm .
and on mægðhade martyr-dóm ðrowode .
Ða awrát ambrosius . be þam mædene ðus .
On þære tide wæs sum æðel-boren mæden .
agnes gehaten . on ðone hælend gelyfed .
binnan rome byrig . bilewit . and snotor .
cild-lic on gearum . and eald-lic on mode .
Seo wan þurh ge-leafan . wið þa feond-lican ealdras .
and on ðam þritteoðan geara þone deað forleas .
and *þæt* ece líf gemette . forðan þe heo lufode crist .
Heo wæs wlitig [2]on ansyne . and wlitigre on geleafan .
Þa ða heo gewende[3] of scole . ða awogode hi sum cniht
simpronies sunu . þe wæs ge-set ofer ða burh .
to heah-gerefan . and wæs hæðen-gilda .
Þa budon ða magas þam mædene sona
deorwurðe gyrlan . and deorwurðran behéton .
ác seo eadige agnes . *þæt* eall forseah .
and þæra[4] maðma[5] ne rohte . þe má þe reocendes meoxes .
Ða brohte se cniht to ðam clænan mædene .
deorwurða gimmas . and woruldlice glencga .
and behét hire welan gif heo wolde hine .
þa andwyrde agnes . anrædlice þam cnihte .
Gewít ðu fram me synne ontendnys
leahtras foda . and deaðes bigleafa
gewít fram me . Ic hæbbe oðerne lufiend .

[1] *MS.* Julius *has* XIII; *but* O. *has* XII. [2] Leaf 42, back. [3] O. wænde.
[4] O. ðara. [5] O. madma.

VII.

JANUARY 21. SAINT AGNES, VIRGIN.

Ambrose, Bishop of Milan,
found [written] in old books concerning the blessed Agnes,
how she endured cruel persecution in the city of Rome,
and in girlhood suffered martyrdom.
Then wrote Ambrose concerning the maiden thus.
At that time there was a noble maiden
called Agnes, believing in the Saviour,
in the city of Rome, gentle and wise,
a child in years, but old in mind.
She contended through faith with the fiendlike rulers,
and in her thirteenth year lost mortality,
and found eternal life, for that she loved Christ.
She was fair in countenance, and fairer in faith.
When she returned from school, a youth wooed her,
son of Sempronius, who was set over the city
[to rule] as prefect, and who was an idolator.
Then straightway his kinsmen offered to the maiden
costly robes, and promised [her] yet costlier ones,
but the blessed Agnes despised it all,
and recked no more of the treasures than of a reeking dunghill.
Then the youth brought to the pure maiden
precious gems and worldly ornaments,
and promised her riches if she would [have] him.
Then Agnes answered the youth fearlessly,
'Depart thou from me, thou fuel of sin,
food of crime, and nourishment of death,
depart from me! I have another lover,

þinne ungelican . on æðelborennysse
seðe me bead bæteran frætegunga .
and his geleafan hring me let to wedde .
and me gefrætewode . mid ún-asmeagendlicra wurðfulnysse .
He befeng minne swiðran . and eac minne swuran .
mid deorwurðum stanum . and mid scinendum gimmum .
He gesette his tacn . on minum nebbe .
þæt ic nænne oðerne ofer hine ne lufige .
He geglængde me mid orle . of golde awefen .
and mid ormettum mynum me gefretewode .
He æt-eowde me eac . his ænlican hordas .
ða he me gehét . gif ic him gelæste .
Ne mæg ic him to teonan oðerne geceosan .
and hine forlætan . þe me mid lufe beweddode .
His ansyn is wlitigre . and his lufu wynsumre .
his bryd-bedd me is gearo[1] . nu iú mid dreamum .
His mædenu me singað . mid geswegum stemnum .
Of his muðe ic under-feng meoluc . and hunig .
nú iú ic eom beclypt . mid his clænum earmum .
his fægera lichama is minum geferlæht .
and his blod ge-glende mine eah-hringas .
His modor is mæden . and his mihtiga fæder
wifes ne breac . and him á bugað englas .
His wlites wuldriað . þa wynsumun (*sic*)[2] tunglan .
sunne . and mona . þe middan-eard onlihtað .
þurh his spæc geedcuciað eac ða deadan .
and þurh his hrepunge beoð gestrangode þa unstrangan seocan .
His speda ne ateoriað . ne his welan ne waniað .
þam anum ic healde minne truwan æfre .
þam ic me befæste mid ealre estfulnysse .
þonne ic hine lufige . ic beo eallunga clæne .
þonne Ic hine hreppe . ic beo unwemme .
ðonne Ic hine under-fó . ic beo mæden forð .
and þær bærn ne ateoriað . on ðam bryd-lace .
Þær is eacnung buton sare . and singallic wæstmbærnyss .

[1] O. geara. [2] Leaf 43.

unlike to thee in nobility,
who hath offered me better adornments,
and hath granted me for a pledge the ring of His faith,
and hath adorned me with unimaginable honour.
He hath encircled my right hand and also my neck
with precious stones, and with shining gems.
He hath set His token upon my face
that I should love none other beside Him.
He hath decked me with a robe woven of gold,
and hath adorned me with exceeding [rich] jewels;
He hath shewed me also His incomparable treasures,
which He hath promised me if I follow Him.
I may not to His dishonour choose another
and forsake Him who hath espoused me by His love.
His countenance is fairer and His love winsomer [than thine],
His bridal-bed hath been now of a long time prepared for me with joys,
His maidens sing to me with melodious voices.
From his mouth I have received milk and honey;
now already I am embraced with His pure arms;
His fair body is united to mine,
and His blood hath adorned my eyebrows (*lit.* eye-rings).
His mother is a Virgin, and His mighty Father
knew not woman, and to Him the angels ever bow.
The winsome stars glorify His beauty,
and the sun and moon also, which enlighten the earth.
By His word even the dead are quickened,
and by His touch the infirm sick are strengthened.
His abundance never faileth, nor His wealth waneth.
To Him alone I ever keep my troth,
to whom I commit myself with all devotion.
When I love Him, I am wholly pure;
when I touch Him, I am unstained,
when I receive Him, I am still a virgin,
and there, in the bridal, no child lacketh.
There is conception without sorrow, and perpetual fruitfulness.'

Se cniht wearð ge-ancsumod . and wið-innan ablend
æfter þæs mædenes spræce . þe hine spearn mid wordum .
He wearð þa gesicelod . and siccetunga teah .
of niwel-licum breoste . on bedde licgende .
Þa eunnodan læcas hwi he licgende wære .
and cyddan þam fæder . þæs cnihtes mod-leaste .
Þa sende se fæder sona to ðam mædene .
þæt ylce ærende . þe his sunu ær abead .
ac agnes wiðsoc : sæde þæt heo nolde
þæs ærran bryd-guman æþelan truwan .
æfre gewemman þurh ænig wedd .
Þa þuhte ðam heah-gerefan huxlic on mode .
þæt heo operne tealde to-foran his gebyrdum .
befran swa þeah þearle mid mycelre ðrutunge .
hwæt se bryd-guma wære . þe agnes onwuldrode .
Him wearð þa gesæd . þæt heo fram cild-hade sona
cristen wære . and swa mid dry-cræfte afylled .
þæt heo crist tealde hire to bryd-guman .
Hwæt ða simpronius mid swiðlicum gehlyde .
hét hí gefeccan hám to his dóm-setle .
and ærest onsundron mid geswæsum wordum .
olehte þam mædene . and æfter ðam geegsode .
Ac þæt godes mæden ne mihte beon bepæht
þurh ænige lyffetunge fram hire leofan drihtne .
ne heo næs afyrht . for his þeow-racan .
Þa ge-seah sympronius hyre soþan an[1]rædnysse .
and cydde hire freondum . þæt heo for-scylgod (*sic*) wære
for hire cristen-dome . þe se casere onscunode
Eft þæs on mergen het se manfulla dema
þa eadigan agnen him to gefeccan .
and sæde hire gelome hu his sunu hí lufode .
ac him speow hwonlice . þeah þe hé swiðe spræce .
He ge-sæt þa his dom-setl . dreorig on mode .
and behét ðam mædene menig-fealde wita
buton heo wiðsoce þone soðan hælend .

[1] Leaf 43, back.

The youth was angered, and inwardly blinded
after the maiden's speech, who had spurned him with words.
He straightway fell ill, and drew sighs
from the depths of his breast, lying on his bed.
Then leeches enquired why he was lying there,
and made known to the father the youth's mental disorder.
Then the father sent straightway to the maiden
the same errand which his son had before announced;
but Agnes refused, saying that she would not
by any marriage, ever stain
the noble troth of the first bridegroom.
Then it seemed to the Prefect shameful in his mind
that she should account another before his son.
He strictly questioned, nevertheless, with great threatening
who this bridegroom was of whom Agnes boasted.
It was then told him that she had been a Christian
from early childhood, and so filled with delusion
that she accounted Christ as being her bridegroom.
Lo! then Sempronius, with a loud voice,
bade fetch her home to his judgment-seat,
and first, apart, with persuasive words
flattered the maiden, and after that intimidated her.
But the virgin of God could not be allured
by any flattery from her beloved Lord,
neither was she afraid because of his threatening.
Then Sempronius saw her true constancy,
and told her friends that she would be accused
for her Christianity, which the Emperor abhorred.
After this in the morning the wicked judge bade
fetch the blessed Agnes to him,
and told her repeatedly how his son loved her,
but he had little success, though he spake very much.
He sat there on his judgment-seat, vexed in mind,
and promised to the maiden manifold punishments,
unless she would renounce the true Saviour.

He cwæð æft siððan to ðam snoteran mædene .
Hlyst minum ræde . gif ðu lufast megð-had .
þæt ðu gebuge mid biggengum . hraðe .
to þære gydenan[1] uesta . þe galnysse onscunað .
Agnes ða andwyrde . þam arleasan and cwæð .
Ic for-seah þinne sunu ðe soþlice is man .
and ic nates hwon ne mæg on his neb-wlite beseon
for mines cristes lufe hu mæg ic him to teonan .
to þam deadum anlicnyssum . me ge-eadmedan .
Þa cwæð se heah-gerefa . to ðam halgan mædene .
Ic forbær þe oð þis . forðan þe ðu gyt cild eart .
Þu tælst ure godas . swa þeah ne græma þu hí .
Agnes him *and*wyrde . Se ælmihtiga herað
swiðor manna mód . þonne heora mycclan ylde .
and se geleafa ne bið on gearum . ac bið on glæwum *and*gitum .
Læt þine godas geyrsian . gif hi aht magon .
Læt hi sylfe beodan þæt we us to him gebiddan .
gif þu þis dón ne miht . drece us loca hu þu wylle .
Þa cwæð simpronius . se sceandlica dema .
Geceos þe nú agnes an þæra twegra .
oððe þu mid mædenum þæra mæran uestan .
þinne lac geoffrige . oððe þu laðum myltestrum
scealt beon geferlæht . and fullice gebysmrod .
and ða cristenan ne magon þe þonne abreddan .
Hwæt þa agnes *and*wyrde . mid mycelre anrædnysse .
gif ðu cuðest minne god . ne cwæde þu ðas word .
Orsorhlice ic forseo þine þeow-racan .
forþan þe ic geare cann mines drihtnes mihte .
Ic truwige on him forþan ðe he
Is me trumweall . and un[2]ateorigend-lic bewerigend .
þæt ic ðinum awyrgedum godum ne ðurfe
ge-offrian . ne þurh ælfremede horwan .
æfre beon gefyled . mid þam fulum myltestrum .
Ic hæbbe godes encgel haligne mid me .
Þine godas syndon agotene of áre .

[1] MS. gyldenan, i. e. golden. [2] Leaf 44.

After that he said again to the wise maiden,
'Listen to my counsel, if thou lovest virginity,
that thou submit quickly to the worship
of the goddess Vesta, who hateth impurity.'
Then Agnes answered the wicked man, and said,
'I refused thy son, who truly is a man,
and I can in no wise regard the beauty of his countenance
for the love of my Christ; how can I, to His dishonour,
humble myself to the dead image?'
Then said the Prefect to the holy maiden,
'I have borne with thee hitherto because thou art yet a child;
thou insultest our gods, yet do not anger them.'
Agnes answered him, 'The Almighty approveth
the minds of men rather than their great age;
and faith is not in years, but dwells in prudent understandings.
Let thy gods be angry if they can do aught.
Let themselves command us to worship them;
if thou canst not accomplish this, afflict us, lo! how thou wilt.'
Then said Sempronius, the shameful judge,
'Choose thee now, Agnes, one of these two things;
either thou shalt, among the virgins of the mighty Vesta,
offer thy sacrifice, or thou shalt be associated
with loathly harlots and foully dishonoured,
and the Christians will not then be able to deliver thee.'
Then Agnes answered with great resolution,
'If thou knewest my God, thou wouldest not say these words.
Without care, I despise thy threatenings,
because I well know my Lord's might.
I trust in Him because He is
to me a strong wall, and an unfailing defence,
so that I need not sacrifice to thy accursed gods;
neither by pollution from without [can I]
ever be defiled among foul harlots.
I have God's holy angel with me;
thy gods are molten of [mere] brass,

of þam ðe man wyrcð wynsume fate .
oððe hí synd stænene . mid þam þe man stræta wyrcð .
Nis na godes wunung on ðam grægum stanum .
ne on ærenum wecgum . ac he wunað on heofonum .
Þe soðlice genimð and þine gelican .
seo grimlice hell . mid þam grædigum fyre .
on þam ge beoð toblawene . and forbyrnan ne magon .
ac beoð æfre ge-edniwode . ðære ecan ontendnysse .
Þa hét se woda dema hyre wæda of adón .
and hí swa nacode gelædan . to þam forligres huse .
and hét clypian geond þa stræt . and cyðan be þysum .
Hwæt ða godes miht mycclum wearð geswutelod .
swá þæt þæs mædenes fex . befeng hi eall abutan .
sona swa þa cwelleras hire claðas of abrudon .
and þæt fex hi behelede on ælce healfe gelice .
Hi tugon ða þæt mæden to þæra myltestrena huse .
ac heo gemette þær sona scinende godes encgel .
swa þæt nan man ne mihte for ðam mycclum leohte
hire on beseon . oððe hí hreppan .
for þan þe ðet hus eall sceán . swá swá sunne on dæg .
and swa hí hí gearnlicor sceawodon . swá scimodon heora eagon swiðor .
Agnes hí þa astrehte þone ælmihtigan biddende .
and god hyre þa asende scinende tunecan
Heo þancode ða criste . and ðone clað hire onadyde .
and wæs swiðe gemæte hire micelnysse .
beorhte scinende . swa þæt men geseon mihton .
þæt god hire sende þone scinende clað .
Þa wearð þæra myltestrena hús mannum to gebæd-huse .
and ælc seðe Inneode . arwurðode god .
for þam heofonlican leohte . þe on ðam huse scean .
Þa com þæs gerefan suna (*sic*) to þære scinendan stowe .
mid his sceandlicum [1]gegadum . wolde þa godes þinene ge-bysmrian .
and sende him sona æt-foran . sume Into hire .

[1] Leaf 44, back.

whereof men construct fair vessels,
or they are of stone, whereof men make streets.
God's dwelling is not in the gray stones,
nor in brazen lumps, but He dwelleth in Heaven.
Thee verily, and such as are like thee,
shall terrible hell, with its greedy fire, seize,
wherein ye shall be blasted, and yet cannot be consumed,
but shall ever be renewed in the everlasting burning.'
Then the infuriated judge bade men take off her garments,
and lead her, thus naked, to the harlot's house;
and commanded them to cry throughout the streets, and make this known.
Lo then! God's power was mightily manifested,
so that the maiden's hair covered her all about
as soon as the executioners tore off her clothes;
and the hair covered her alike on every side.
Then they dragged the maiden to the harlots' house;
but she at once found there a shining angel of God,
so that no man, because of that great light,
could either look upon or touch her,
for the house all shone as the sun in the day-time;
and the more closely they looked at her, the more their eyes were dazzled.
Then Agnes prostrated herself, praying to the Almighty,
and God thereupon sent her a shining tunic.
Then she thanked Christ, and donned the clothing,
which fitted her size very exactly,
brightly shining, so that men might see
that God had sent her the shining clothing.
So became that house of harlots a house of prayer for men,
and each one who entered gave glory to God
for the heavenly light which shone in that house.
Then came the Prefect's son to the shining place
with his shameful companions, desiring to dishonour the virgin of God,
and straightway sent in before him some of them to her;

ac hí wundrodon swiðe . þæs wynsuman leohtes .
and ablicgede cyrdon . to heora bysmorfullum hlaforde .
Þa ðreade he hí þearle . forðan þe hí þæs scinendan leohtes
swa swiðe wundrodon . and hí gewemman ne dorston .
Arn þa him sylf inn . mid sceand-licum willan .
ac he feol astreht ætforan þam mædene adyd .
þurh ðone deofol þe hé dwollice gehyrsumede .
Hè læg þær swa dæd lange on þære flora .
ða wendon his gegadan *þæt* he wære gebysgod
embe his fracedan dæda . þa fandode heora án .
and ge-mette hine deadne . and dreorig sona clypode .
Eala ge romanisce arfæste symle .
gehelpað us hraðe . þeos reðe myltestre
mid hire drycræfte adydde urne hlaford .
Þa arn seo burh-waru . ablycged þider sona .
and se fæder eac cóm . clypigende mid gehlyde .
Þu wæl-hreowasta wimman . woldest ðu geswutelian
þinne feondlican dry-cræft . swa *þæt* ðu minne sunu adyddest .
Agnes him cwæð tó . hwi synd þa oðre cuce .
þe hider inn-eodon . buton forðon þe hí arwurðodon
þone ælmihtigan god . þe me myld-heort-lice gescrydde
and asende me his encgel . þe minne lichaman geheold
seþe wæs fram cyld-cradole criste gehalgod ,
Þin sceamleasa sunu . mid sceamleasum anginne .
arn into me . ac se encgel hine afylde .
and ðam deofle betæhte . þe hine adydde þær-rihte .
Þa cwæð se heah-gerefa . to ðam halgan mædene .
þin saga bið ge-swutelod . gif þu þone sylfan encgel bitst .
þæt hé minne ancennedan sunu . nu ansundne arære .
Agnes seo eadige him andwyrde þus .
Ne synd gé na wyrðe . *þæt* wundor to geseonne .
ác swa þeah is tima . *þæt* drihtnes miht beo geswutelod .
Gað eow nu þeah ealle út . *þæt* ic mé ana gebidde .
Hi eodon þa ealle ut . and heo hi ana gebæd
biddende hire drih[1]ten *þæt* he þone deadan arærde .

[1] Leaf 45.

but they marvelled greatly at the winsome light,
and returned astonished to their impious lord.
Then he reproached them furiously because they had wondered so much
at the shining light, and had not dared to defile her.
Then he himself ran in with shameful intent,
but he fell prostrated before the maiden, struck down
by the devil whom he foolishly obeyed.
He lay there, as if dead, a long time upon the floor;
then his companions thought that he was busied
about his evil deeds, then one of them came to see,
and found him dead, and immediately cried out in grief,
'Alas! ye ever pious Romans,
help us quickly, this cruel harlot
with her witchcraft hath destroyed our lord!'
Then straightway the citizens ran thither astonished,
and the father also came, crying aloud,
'Thou cruelest woman, wouldst thou show
thy fiendlike sorcery, to destroy my son?'
Agnes said to him, 'Why are the others living
who came in hither, but because they worshipped
the Almighty God who compassionately clothed me,
and sent me His Angel, who preserved my body,
which was, from the cradle, consecrated to Christ?
Thy shameless son, with shameless intent
ran in towards me, but the Angel felled him,
and delivered him to the devil who straightway destroyed him.'
Then said the Prefect to the holy maiden,
'Thy saying will be manifested if thou wilt pray the self-same angel
that he will now raise up my only son in sound health.'
The blessed Agnes answered him thus,
'Thou art not worthy to see that wonder,
but nevertheless it is time that the Lord's might be manifested.
Go ye now therefore all out, that I may pray alone.'
Then went they all out, and she prayed alone,
beseeching her Lord that He would raise the dead.

Þa æteowde þær cristes engel . and þone cniht arærde .
and he arn þær-rihte ut . þa he geedcucod wæs .
clypigende ofer eall . and cwæðende þus .
An god is on heofonum . and eac on eorðan .
seðe is þæra cristenra god . and eower godas ne synd nahtes .
Hi ne magon him sylfum fremian . ne oðrum fultumian .
Þa wurdon þa hæðengyldan . hetelice gedrefede .
and clypodon mid gehlyde . be ðam geleaffullan mædene .
Animað animað hraðe . þa reðan wiccan .
seo þe ðus awent þurh wicce-cræft manna mod .
Þa ne dorste se heah-gerefa . naht ongean þa hæðen-gyldan .
ac for-lét his gingran togeanes þære ceaste .
and ferde him-sylf aweg . sorhful on mode .
forðan þe hé ne mihte *þæt* mæden ahreddan .
wið þa hæðen-gyldan . æfter his suna æriste .
Hwæt þa aspasius se under-gerefa .
ne mihte wið-cwæðan þam cwealm-bærum folce .
ac hét þa ontendan for þam micclum teonan .
swyðe micel fyr . and hí to-middes besceofan .
Hit wearð þa swá gedón . swa se wælhreowa hét .
ac se lig hine todælde . on twégen dælas sona .
and for-swælde þa ðe þa ceaste macedon .
and agnes seo eadige . stód on æle middan gesund .
astræhtum handum þus hí gebiddende .
Eala ðú ælmihtiga god . ana to ge-biddene .
ondrædend-lic scyppend . soþlic to wurðigenne .
mines drihtnes fæder . ðe ic bletsige .
forðan þe Ic æt-wand þurh þinne wynsuman sunu .
þæra arleasra þeowracan . and eac þæs deofles fylðe .
Efne ic eom begoten mid godcundlicum deawe .
þæs lig is to-dæled and þa geleaf-leasan forswælede .
Ic bletsige ðe fæder bodigendlic god .
þæt ic þurh fyr unforht to ðe faran mót .
þæt þæt ic gelyfde *þæt* ic geseo .
ðæt *þæt* ic gehihte . *þæt* ic hæbbe nú .

Then appeared there Christ's Angel, and raised the youth,
and he immediately ran out, when he was requickened,
crying everywhere, and saying thus,
'There is One God in Heaven and likewise on earth,
He who is the God of the Christians, and your gods are naught;
they can neither profit themselves nor help others.'
Then the idolators were sorely troubled,
and cried clamorously against the believing maiden,
'Away, away quickly with the cruel witch,
her who thus by her witchcraft perverts men's minds.'
Then the Prefect durst do nothing against the heathen,
but left his deputy to stem the tumult,
and himself went away sorrowful in mind,
because he could not save the maiden
from the idolators, after the raising of his son.
Well, then, Aspasius, the deputy-Prefect,
could not oppose the blood-thirsty people,
but bade men kindle, for this great dishonour (of the gods),
a very great fire, and bade them shove her into the midst.
Then was it so done, as the cruel man commanded,
but the flame instantly divided itself into two parts,
and burned up those who had made the tumult;
and the blessed Agnes stood unharmed in the midst of the fire,
with outstretched hands, thus praying,
'Oh! Thou Almighty God, who alone art to be adored,
Terrible Creator, who art truly to be worshipped,
Father of my Lord, I bless Thee,
for that I have escaped, through Thy gracious Son,
the threatenings of the wicked, and also the filth of the devil.
Behold, now I am besprinkled with divine dew,
this flame is divided, and the unbelievers are consumed.
I bless Thee, Father, who art to be proclaimed God,
that I may pass unfearful through the fire to Thee.
That which I have believed, that I see;
that which I have hoped for, that I now have;

Þe Ic andette mid muðe . and mid minre heortan .
and mid eallum innoðe . ic þe gewilnige .
[1] ænne soðne god . þe mid þinum suna rixast .
and mid þam halgan gaste . an ælmihtig god æfre .
Þæt fyr wearð þa acwenced . þæt þær an col ne gleow .
and þæt folc tealde þæt to dry-cræfte
grymetende mid gehlyde . grame to feore .
Ða ne mihte Aspasius þa micclan ceaste acuman .
ac hét hí acwellan . mid cwealm-bærum swurde .
and crist hí ða underfeng . for his naman gemartyrode .
Se fæder . and seo modor . mid mycelre blysse .
gelæhton hyre líc . and gelæddon to heora agenum .
and hi ðær bebyrigdon . buton sarnysse .
and þær gelome wacodon . wurðigende þa stowe .
Þa on sumere nihte gesawon hí cuman
mycel mædenlic werod . and agnes tomiddes .
Hi wæron ealle ge-glengede mid gyldenum gyrlum .
and mid ormætum leohte arwurðlice ferdon .
Þa cwæð seo halige agnes to hire magum ðus .
Warniað þæt ge ne wepon me swa swa deade .
ác blyssiað mid me . Ic eom þysum mædenum geferlæht .
and ic mid him under-feng . swiðe fægere wununga .
and ðam ic eom on heofonum geþeodd . þe ic her on eorðan lufode .
Æfter þysum wordum heo gewende forð mid þam mædenum .
Þa wearð þeos gesihþ . swiðe gewidmærsod .
Hit gelamp ða siððan æfter lytlum fyrste .
on þæs caseres dagum . þe constantinus hatte .
þæt sume menn sædon þa gesihþe his dehter
constantia gehaten . seo wæs hæðen þagit .
heo wæs swa þeah snotor . and swyðe unhál .
and on eallum limum egeslice wunda hæfde .
Þa ðohte heo . þæt heo wolde wacian ane niht
æt agnes byrgene . biddan hire hæle .
Heo com þa þider þeah þe heo hæðen wære .
and mid geleaf-fullum mode . to ðam mædene clypode .

[1] Leaf 45, back.

Thee I confess with my mouth and heart,
and with all inward affection Thee I desire,
One true God, who reignest with Thy Son
and with the Holy Ghost, ever One Almighty God.'
Then the fire became quenched, so that not one coal glowed there,
and the people attributed it to witchcraft,
roaring with loud clamour, and fierce against [her] life.
Then Aspasius could not withstand the great tumult,
but bade kill her with death-bearing sword,
and Christ then received her, martyred for His Name.
Her father and her mother, with great joy,
took her body, and brought it to their own house,
and buried her there without sorrowing,
and there often watched, venerating the place.
Then on a certain night they saw come
a great company of virgins, and Agnes in the midst;
they were all clothed with golden garments,
and advanced gloriously with exceeding light.
Then said the holy Agnes to her parents thus,
'Beware that ye weep not for me as if dead,
but rejoice with me, I am a companion of these virgins,
and I have received with them very fair habitations,
and I am associated to Him in Heaven, whom I loved here on earth.'
After these words she departed with the virgins.
Then was this vision widely spread abroad.
Then it befell, after a little time,
in the Emperor's days, who was called Constantine,
that some men told the vision to his daughter,
called Constantia, who as yet was a heathen;
she was, notwithstanding, wise; and [was] very ill,
having fearful wounds in all her limbs.
Then she thought that she would watch one night
at Agnes' tomb, to pray for her healing.
Then came she thither, though she was a heathen,
and with believing mind cried to the virgin

þe ða byrgene ahte . þæt heo hyre hæle forgeafe .
Heo wearð þa on slæpe . and on swefne geseah
þa eadigan agnen . þas word hire secgende .
Ongin anrædlice ðu æðele constantia .
and gelyf ðæt se [1]hælend þe ge-hælen mæge .
ðurh þone þu scealt underfón . ðinra wunda hæle .
Þa awóc constantia . and wæs swá ge-hæled .
þæt on hire lice næs gesyne . aht þæra sarra wunda .
Heo ferde ða hál hám to hire fæder .
and hine geblyssode . and hire gebroðra .
and ealle ða hired-menn . for hire hæle blyssodon .
and se hæðen-scipe wanode . and godes geleafa weox .
Heo wearð þa gefullod . swá swá hire fæder wæs .
and hadunga under-feng . mid fægere drohtnunga .
and manega oðre mædenu . þurh hire mærlican ge-bysnunga .
forsawon woruld-lustas . and wurdon criste gehalgode .
Ða bæd constantia . constantinum hire fæder .
þæt he þære eadigan agne . ane cyrcan arærde .
and hire sylfre ane ðrúh . þær hét gesettan .
Þes hlisa asprang þa on eallum ðam leod-scipe .
and coman fela untrume to þære halgan byrigene .
and wurdon gehælede . þurh ða halgan agnen .
Þa romaniscan mædenu manega eac ðurh-wunodon
on clænum mægðhade . for cristes lufe .
æfter agnes gebysnunga þe þær bebyrged ís .

ALIA SENTENTIA QUAM SCRIPSIT TERRENTIANVS.

ON ÐAM DAGUM WÆS SVM HERETOGA GEHATEN GALlicanus .
sigefæst on gefeohtum . and ful leof þam casere .
for his micclan sige . þeah þe he nære gefullod .
Se awogode constantian þæs caseres dohtor
on þære tide . þe ða scyðiscan swiðe wunnon wið hine .
wearð þa se casere for þære wogunge astyrod .
wiste þæt seo dohtor . þe drihten hæfde gecoren .

[1] Leaf 46.

who possessed the tomb, that she would grant her healing.
Then she fell on sleep, and saw in a vision
the blessed Agnes saying these words to her,
'Begin resolutely, thou noble Constantia,
and believe that the Saviour has power to heal thee,
through Whom thou shalt receive the healing of thy wounds.'
Then Constantia awoke, and was so healed
that on her body was not seen aught of the sore wounds.
Then went she whole home to her father,
and rejoiced him and her brothers,
and all the household rejoiced for her healing,
and the heathenism waned and God's faith waxed.
She was then baptized, as was her father,
and received the veil with fair observances,
and many other maidens through her worthy example
forsook worldly pleasures and were consecrated to Christ.
Then Constantia prayed Constantine her father,
that he would rear a church to the blessed Agnes,
and bade set a coffin there for herself.
The fame of it sprang throughout all the nation,
and many infirm people came to the holy tomb,
and were healed through the holy Agnes.
Likewise many of the Roman maidens continued
in pure virginity for the love of Christ
after Agnes' example, who is there buried.

ANOTHER STORY; WRITTEN BY TERENTIANUS.

In those days there was a certain general called Gallicanus,
victorious in fights, and very dear to the emperor
for his great victory, though he was not baptized.
He wooed Constantia, the emperor's daughter,
at the time that the Scythians were warring much against him.
Then the emperor was troubled on account of the wooing,
knowing that his daughter, who had chosen the Lord,

hraðor wolde sweltan þonne ceorlian .
Þa geseah seo dohtor . hire fæder gedrefednysse .
and cwæð him ðus to . mid clænum inge-hyde .
Ic wát *þæt* god nele me næfre forlætan .
Awurp þine ymbhydig-nysse . and behát me þam heretogan .
þæt he me underfó . æfter ðam ge-feohte .
siððan he ða scyððiscan mid sige ofer-winð .
For þysum behate . ic wille habban his doh[1]tra .
attican and arthemian . to minre geþeodnysse .
oð *þæt* uncre gifta . gegearcode beon .
Hæbbe he mid him forð to þære fyrdincge .
Iohannem . and paulum . mine ða ge-treowostan .
þæt hi mine þeawas magon him secgan .
and ic ðurh his dohtra his þeawas oncnawe .
Hit wearð swa gedón . *þæt* heo ða dohtra under-feng .
and se heretoga ferde mid þære fyrdincge .
þa gebæd constantia hí to gode sona
mid mycelre onbryrdnysse *þæt* he hire bena gehyrde .
Eala ðu ælmihtiga god . þe for agnes ðingunga .
þines mæran martyres . minne hreoflan gehældest .
and me sylfre geswutelodest . þinne soðan lufe .
and þu behete us . on þinum halgan godspelle .
Soð ic eow secge . eow sylð min fæder .
swa hwæs swa ge hine biddaþ . her on minum naman .
Ic bidde ðe min drihten *þæt* ðu þas mædenu . þe gestryne .
and heora fæder gallicanum . þe me wile þe beniman .
geðeod to clænnysse þines geleafan .
Geopena heora heortan earan to þære halwendan lare .
þæt hí þe anne lufian . and eorðlice ðing ne gewilnion .
and mid beornendre lufe . to þinum brydbedde becumen .
Æfter þysum gebede gebugon ða mædenu
to ðam halgan fulluhte ær se fæder come ..
and wurdon gehadode to þæs hælendes clænnysse .
Þa com gallican*us* eac to gode gebogen .
and hine gebæd sona mid soðum geleafan .

[1] Leaf 46, back.

would rather die than take a husband.
Then the daughter saw her father's trouble,
and spake to him thus with pure intention,
'I know that God will never forsake me,
cast away thy solicitude, and promise me to the general,
that he may take me after the war,
after he shall by victory conquer the Scythians.
For sake of this promise I will have his daughters,
Attica and Arthemia, in my companionship,
until our nuptials are prepared.
Let him have forth with him on the expedition
John and Paul, those who are most faithful to me,
that they may tell him of my ways,
and I through his daughters will learn his ways.'
It was so done, that she took the daughters,
and the general departed with the expedition.
Then straightway Constantia besought God
with great fervour that He would hear her prayers;
'O Thou Almighty God, Who for Agnes' intercession,
Thy great Martyr, hast healed my leprosy,
and to myself hast revealed Thy true love,
and Who hast promised us in Thy holy Gospel,
"Verily I say unto you, My Father will give you
whatsoever ye ask Him here in My Name,"
I beseech Thee, my Lord, that Thou wilt gain to Thyself these maidens,
and their father Gallicanus, who desireth to take me from Thee,
associate (him) to the purity of Thy faith.
Open the ears of their hearts to the salutary lore,
that they may love Thee only, and desire no earthly things,
and attain with burning love Thy bridal-bed.'
After this prayer the maidens bowed
to holy baptism ere the father came,
and were consecrated to the Saviour's chastity.
Then became Gallicanus likewise converted to God,
and straightway prayed with true faith

æt þæs halgan petres stowe þe stent binnan rome .
Hine wylcumede se casere . and cwæð him to mid blysse .
Þa ða þu to þam gefeohte ferdest . þu offrodost þam fulum deoflum .
and nu ðu sigefæst come . þu ge-bæde þe to criste .
and to his apostolum . cyð me hu hit sy .
Þa aléat gallicanus . to ðam geleaf-fullan casere .
and sæde be endebyrdnysse hu he beah to gode .
Þa scyððiscan þeoda ofslogan ure fela .
and ic wearð belocen on anre lytlan byrig .
mid hwonlicum [1]fultume . and we feohtan ne dorston .
ongean ðone ormætan here . he (*sic*) hæfde þa burh beseten .
Þa offrode Ic gelome mine lác þam godum .
oþþæt mine geferan me and hí betæhton .
ðam onwinnendum feondum . and ic ða fleames cepte .
Þa cwædon ða cristenan . Iohannes . and paulus .
Behát þam heofonlicum gode . þæt ðu to him gebuge .
gif he þe nu gehelpð . and þu hæfst sige .
Ic ða sona behét . swá swá þa halgan me tihton .
and me com þær-rihte to . godes encgel[2] mid rode .
het me niman min swurd . and siðian mid him .
Ic him fyligde ða . and fela englas coman
on manna gelicnyssum[3] . mærlice gewæpnode .
gehyrton me mid wordum . and heton me gán forð .
oðþæt we becoman þær se cyning wæs .
He feoll ða afyrht . to minum fotum astreht .
Þa gebundon ða godes cempan . bardan þone cyninc .
and his twægen suna . and betæhton hí me .
Ne sloh ic nænne . ne of-slean ne hét .
Nu is þin land gehealden and þa leoda þe onbugað .
Ealle ða heafod-menn þe to me gebugan[4] .
mid heora cempum . ic gebigde to criste .
Ða oðre ic forseah þe swa dón noldon .
Ic sylf eom swa cristen . þæt ic gecwæð on behate .
þæt ic heonan-forð[5] nelle habban wifes gemanan .

[1] Leaf 47. [2] O. engel. [3] O. gelicnysse. [4] O. gebugon. [5] O. heonon-forð.

at the shrine of S. Peter which standeth in Rome.
The emperor welcomed him, and said to him with joy,
'When thou wentest to the battle thou didst sacrifice to the foul devils,
and since thou hast returned victorious, thou hast prayed to Christ,
and to His Apostles; tell me how is this?'
Then louted (bowed) Gallicanus to the orthodox Emperor,
and related in order how he was converted to God;
'The Scythian people had slain many of us,
and I was locked up in a little town
with a very small force, and we durst not fight
against the overwhelming army, which had besieged the town;
Then I offered often my sacrifices to the gods,
until my colleagues surrendered me and themselves
to the attacking enemies, and I then took to flight.
Then said the Christians, John and Paul,
"Promise the God of Heaven that thou wilt bow to Him,
if He now helpeth thee, and thou shalt have victory."
I then straightway promised, even as the holy men exhorted me,
and there immediately came to me God's angel with a cross,
bidding me take my sword and go with him;
thereupon I followed him, and many angels came
in the likeness of men, gloriously armed,
heartened me with their words, and bade me go forth
until we arrived where the king was;
then fell he afrighted, prostrate at my feet;
then God's champions bound Bardon the king
and his two sons, and delivered them to me;
I slew not one, nor commanded to slay.
Now is thy land preserved, and the people submit to thee;
all the chief-men, who submitted to me,
together with their soldiers, I have converted to Christ;
the others who would not so do I contemned.
I myself am so much a Christian that I have said in a vow,
that I henceforth will not have the company of a wife;

find me nu æfter-gencgan . þæt ic gode mæge þeowian .
on soðre æwfæstnysse swá ic þam ælmihtigan behét .
Þa beclypte[1] se casere ðone godes cempan .
and sæde hu[2] his dohtra drihtne þeowdon .
and his twa geswustra eac siððan gelyfdon .
Þa eodon hí to healle . and seo halige helena com
mid ðam fore-sædum mædenum . micclum blyssigende .
hi þurh-wunodon on mægð-hade . mærlice drohtniende .
oð þæt hi gewiton of worulde to criste .
Gallicanus þa freode fif þusend manna .
and mid æhtum ge-welgode and wædlum todælde
his manig-fealdan welan . and gewende him þanon .
to sumum halgan were . se hatte hilarianus .
[3]mid sumum his mannum . þe hine ne mihton forlætan .
Feower land he forgeaf forð In mid him
ælþeodigum to *and*fencge . and to ælmes-dædum .
Þa asprang his word wide geond land .
hu se mære man manna fét aðwoh .
and wæter bær to handum . and mid wistum þenode .
He wearð ða swa halig . þæt he gehælde untrume .
and swa hraðe swá he beseah[4] . on ða wit-seocan menn[5] .
swa wurdon hí aclænsode . fram þam unclænan gastum .
Eft ða þa iulianus se arleasa wiðersæce[6] .
wearð to casere gecoren . þeah þe he wære to preoste bescoren .
Þa sette hé geban . swa swa he wæs bealwes[7] full .
þæt ða cristenan nahton nan þincg on worulde .
adræfde þa gallicanum þone godes man aweg .
and he ferde to[8] alexandrian þære ægiptiscan[9] byrig .
[10]wende siððan[10] to westene . and wæs ðær ancra .
oð þæt sum hæðen-gylda . hine ðær ofsloh .
forþan þe he nolde þam fulum godum geoffrian .
and he swa mid sige . siþode to criste .
Eft iulianus se ylca[11] wiðersaca wolde gebigan .

[1] O. clypode. [2] O. him hu. [3] Leaf 47, back. [4] O. seah. [5] O. *om.* [6] O. wiðer-saca. [7] O. bealwos (*sic*). [8] O. ða to. [9] O. egyptiscan. [10-10] O. siððan he gewende. [11] O. illca.

find me now a successor, that I may serve God
in true religion, as I vowed to the Almighty.'
Then the emperor embraced the soldier of God,
and told him how his daughters were serving the Lord,
and his two sisters likewise believed afterward.
Then went they into the hall, and the holy Helena came
with the aforesaid maidens, greatly rejoicing;
they continued in virginity, leading glorious lives,
until they departed from the world to Christ.
Then Gallicanus freed five thousand men,
and endowed them with goods, and distributed to the poor
his manifold riches, and turned him thence
to a certain holy man called Hilarion,
with some of his men who would not leave him.
Four estates he gave up entirely, together with himself,
for the reception of strangers and for alms-deeds.
Then his fame spread widely throughout the land,
how the great man washed men's feet,
and carried water for their hands, and served them with food.
Then he grew so holy that he healed the impotent,
and as soon as he looked on the possessed,
they were at once cleansed from the unclean spirits.
Afterward when Julian, the infamous apostate,
was chosen emperor, though he had been shorn for the priesthood,
he proclaimed an edict, being full of wickedness,
that the Christians should own nothing in the world.
Then he banished Gallicanus the man of God;
and he went to Alexandria, the Egyptian city,
going afterward to the desert, and was there an anchorite;
until a certain heathen slew him there,
because he would not sacrifice to the foul gods,
and so he departed victoriously to Christ.
After that Julian, the same apostate, desired to turn

þa halgan gebroðra . Iohannem . and paulum . to his hæðengilde[1] .
ac þaða hé ne mihte þa mæran godes ðegnas
to his hirede aspanan . ne to his hæðenscipe[2] . geweman .
þa sende he him to sumne hæðenne wer .
terrentianus gehaten . se. hæfde mid him
ane gyldene anlicnysse . and cwæð to ðam godes mannum .
Ure hlaford Iulianus . het eow ge-biddan
to þyssere anlicnysse . oððe ic inc begen ofslea .
Þa cwædon þa halgan . ne cunne we nanne god .
buton fæder and sunu . and þone halgan gast .
þyssere halgan ðrynnysse hæfð þin hlaford wiðsacen .
and wile oðre geweman mid him to forwyrde .
Hwæt ða terrentianus . het þa twægen gebroðra
digellice beheafdian . and on heora huse bebyrigan .
Þa wearð iulianus . for his wælhreownysse
sona þæs ofslægæn . þurh *sancta* marian hæse .
and cristen-dom wæs þeonde . and þa halgan wurdon ge[3]cydde .
swa *þæt* wode menn . wurdon gehælede .
on ðam ylcan huse . þe þa halgan onlagon .
and terrentianes sunu . mid sweartum deofle afylled .
arn to heora byrgenum . egeslice wedende .
and se fæder sona gesohte þa byrigena .
*and*dette his synne *þæt* he ofsloh ða halgan .
and wearð gefullod . and his suna wittig .
þam hælende to lofe . þe leofað á on ecnysse . AMEN.

VIII.

NON*IS* FEBR*UARIIS*. NATA*LE* *SANCTE* AGATHE UIRGIN*IS*.

[The other copy, in MS. V., is destroyed.]

AGATHES WÆS GEÍCGED SUM GE-SÆLIG MÆDEN
ON ðÆRÆ scyre sicilia . snotor and gelyfed .
on ðam timan þe quintianus se cwealm-bære ehtere .

[1] O. hæðenscipe. [2] O. hæðengilde. [3] Leaf 48.

the holy brothers, John and Paul, to his idolatry,
but when he could not entice these great servants of God
to his court, nor persuade them to his heathenism,
then he sent to them a certain heathen man,
called Terentianus, who had with him
a golden image, and said to the servants of God,
'Our lord Julian commandeth you to pray
to this image, or I must slay you both.'
Then said the saints, 'We know no God
save the Father and the Son and the Holy Ghost;
from this Holy Trinity thy lord hath apostatized,
and desireth to entice others to perdition with himself.'
Lo then! Terentianus commanded men to behead secretly
the two brothers, and to bury them in their house.
Then was Julian, for his cruelty,
soon after this, slain at Saint Mary's hest[1],
and Christianity flourished, and those saints were made known,
so that madmen were healed
in the same house wherein the saints lay,
and Terentianus' son, filled with a black devil,
ran to their burial-place, awfully raving,
and the father immediately sought the sepulchres,
and confessed his sin, in that he had slain the saints,
and was baptized, and his son became in his right mind,
to the praise of the Saviour who liveth for ever. AMEN.

VIII.

FEBRUARY V. SAINT AGATHA, VIRGIN.

There was a certain noble maiden named Agatha
in the province of Sicily, wise and faithful,
at the time when Quintianus, the murderous persecutor,

[1] See above, pp. 64-66.

þære scyre geweold wælhreowlice under þam casere .
Se wæs grædig gitsere . and his galnysse underþeod .
deofles þeowet-lincg . and drihten onscunode .
Þa com him to earan be Agathes drohtnunge .
and smeade hu he mihte *þæt* mæden him begitan .
hét hí þa gefeccan . and betæhte hí anum fulum wife .
afrodosia gecíged . sceand-lic on þeawum .
Seo hæfde nigon dohtra . nahtlice and fracode .
þæt heo geond þrittig nihte hire þeawas leornode .
and hire mod awende þurh þæra myltestrena forspennincgæ .
Hwæt ða affrodosia se fracedosta wimman .
mid hire nigon dohtrum gedrehte agathen .
hwilon olecende . hwilon egsigende .
wende *þæt* heo mihte hire mod awendan .
Þa cwæð agathes . to þam yfelan teame .
Eower word syndon winde gelice .
ac hí ne magon afyllan min fæstræde geþanc .
þe is gegrund-staþelod[1] .
ðis heo cwæð mid wope . and gewilnode to ðrowigenne
for cristes naman . þa cwealm-bæran wita .
swá swá se þurstiga . on ðære sunnan hátan
gewilnað wylsprincges . oððe wæteres celincge .
Þa geseah affrodosia . *þæt* heo þære femnan mod
gebigan ne mihte . mid hyre bismorfullum tihtincgum .
and ferde to quintiane and cwæð him þus to .
Stanas magon hnexian . and *þæt* starce ísen
on leades gelicnysse . ærðan þe se geleafa mæge
of agathes[2] breoste . beon æfre adwæsced .
Ic and mine dohtra . dæges . and nihtes .
naht elles ne drugon . buton hi æfre tihton .
to þinre geþafunga . þeah ðe us hwonlice speowe .
Ic hire bead gymmas . and gyrlan of golde .
and oðre mærða . and mære gebytlu .

[1] The line seems imperfect.
[2] Leaf 48, back.

cruelly governed the province under the Emperor.
He was a greedy miser, and subject to his lusts,
the devil's slave, despising God.
Then it came to his ears concerning Agatha's conduct,
and he sought how he might get the maiden for himself.
He commanded her to be fetched, and delivered her to a foul woman,
called Aphrodosia, shameful in morals,
who had nine daughters, naughty and vile,
that she (Agatha) might learn during thirty nights [a month] her (Aphrodosia's) evil ways,
and might be perverted in mind by the enticements of harlots.
So then Aphrodosia, that wickedest woman,
with her nine daughters, vexed Agatha,
sometimes flattering, sometimes terrifying,
thinking that she might pervert her mind.
Then said Agatha to the wicked team,
'Your words are like wind,
but they cannot defile my steadfast will,
which is grounded immutably;'
this she said with weeping, and desired to suffer
the deadly tortures for Christ's name,
even as a thirsty man in the sun's heat
desireth well-springs, or the cooling of water.
Then Aphrodosia saw that she could not bend
the woman's mind by her shameful persuasions,
and went to Quintianus, and spake to him thus;
'Stones may soften, and hard iron
become like lead, or ever the faith
in Agatha's breast can be extinguished.
I and my daughters day and night
have done nothing else but continually persuade her
to consent to thee, but we have had little speed;
I promised her gems and golden apparel,
and other honours and a great house,

hamas . and hyred . and heo þæt eall forseah
on meoxes gelicnysse . þe liđ under fotum .
Þa yrsode quintianus . and hét hí ardlice feccan .
befrán hí ða æt fruman . be hyre gebyrdum .
Agathes þa cwæđ . ic eom æđelborenre mægđe .
swá swá eall min mægđ me is to witan .
Đa cwæđ se dema . Hwi dest þu đe sylfe .
đurh wace þeawas . swilce þu wylu sy .
Agathes *and*wyrde . Ic eom godes þinen .
and mycel æđelborennys . biđ þæt man be cristes đeow .
Quintianus cwæđ to þam cristes mædene .
Hwæt lá næbbe wé nane æþelborennysse
forđan þe we forseođ þines cristes đeow-dóm .
Agathes *and*wyrde þam arleasan and cwæđ .
Eower æđelborennys becymđ to swa bysmorfullum hæftnede .
þæt ge beođ þeowan synne and stanum .
Quintianus cwæđ . þa cwealm-bæran wita
magon eađelice gewrecan .
swa hwæt swa đu mid wedendum muđe tælst .
sege swa þeah . ær đu becume to þam fore-sædum witum .
hwi đu ure góda (*sic*) biggencgas forseo .
Agathes *and*wyrde . þam árleasan đus .
Ne cwæđ þu na góda . ac gram-licra deofla .
þæra anlicnysse ge awendađ on are . and on stanum .
and ealle đa græftas ofer-gyldađ . mid cræfte .
Quintian*us* þa cwæđ . þæt heo gecure ođer đæra .
swa heo mid fordemdum dyslice for-ferde .
swa heo þam godum geoffrode . swa swa æđelboren and wis .
Agathes him *and*wyrde anrædlice and cwæđ .
Beo þin wif swylc swa uenus . þin fule gyden wæs .
and beo đu swylc swa Iouis . þin sceand-lica god wæs .
þæt git magon beon getealde . eac betwux þam godum .
Þa hét quintianus . hí mid handum slean
gelome on þæt hleor . þæt heo hlydan ne sceolde .
Đa cwæđ agathes eft đa ylcan word .

estates and servants, and she despised them all
even as dung which lieth under foot.'
Then Quintianus became angry and bade fetch her quickly,
and questioned her first concerning her parentage.
Agatha thereupon answered; 'I am of noble race,
even as all my kindred can bear me witness.'
Then said the judge, 'why destroyest thou thyself
by mean usages, as if thou wert a bondmaid?'
Agatha answered, 'I am God's handmaid,
and great nobility is it to be Christ's servant.'
Quintianus said to the virgin of Christ,
'What then? have we no nobility,
merely because we despise thy Christ's servitude?'
Agatha answered the impious man, and said;
'Your nobility turneth to such shameful bondage,
that ye are the servants of sin and of stones.'
Quintianus, the murderous tormentor, said,
'We may easily wreak
whatsoever thou mockest with insane mouth,
Say, nevertheless, ere thou come to the aforesaid tortures,
why thou despisest the worship of our gods?'
Agatha answered the impious man thus;
'Speak thou not of gods but of cruel devils,
whose likenesses ye make in brass and stone,
and skilfully gild over all the graven images.'
Quintianus then said that she must choose one of two things,
either she must die in her folly with condemned (felons),
or she must sacrifice to the gods like a noble and wise maiden.
Agatha answered him resolutely, and said,
'Be thy wife such as was Venus, thy foul goddess,
and be thou such as Jove was, thy shameful god,
that ye two may also be numbered amongst the gods.'
Then bade Quintianus to strike her with the hands
repeatedly on the face, that she might not declaim.
Then again Agatha said the same words.

Quintianus cwæð . [1]þu cyst[2] þæt ðu gecure
þa tintregu to ðrowigenne . nu þu minne teonan ge-edlecst .
Þæt mæden him *and*wyrde . micclum ic wundrie
þe snoterne mannan . to swa micclum dysige gebigedne .
þæt ðu swylce for godas hæfst . þe ðe sceamað to ge-euen-
læcenne .
Gif hí soða godes (*sic*) synd . godes ic þe gewisce .
gif þu hí onscunast wit cweðaþ þonne án .
Hat hí swa yfele . and swa unclæne .
þæt gif ðu hwylcne wyrige . þæt ðu gewisce him þæs .
þæt his líf beo gelíc þinum laðum godum .
Quintianus hire cwæð to . Hwi clypast ðu swa fela ideles .
geoffra ðam godum . þæt ic ðe gram-lice ne fordó .
Ða *and*wyrde agathes . unfórht þam deman .
Gif ðu mid wild-deorum me nu bætan wylt .
hi beoð sona hand-tame . þurh þæs hælendes naman .
Gif þu me fyr gearcost . me cymð fær-lice of heofonum .
halwendlic deaw . þurh drihtnes ænglas.
Gif ðu me swingla behætst . ic hæbbe þone halgan gast .
þurh ðone ic forseo ealle þine swingla .
þa cwehte se dema his deoflice heafod .
and hét hí gebringan on anum blindum cwearterne .
and hét þæt heo sceolde hi sylfe beþencan .
hu heo mihte æt-windan þam wælhreowum tintregum .
Ða cwæð agathes . Þu earmingc beðenc þe
hu ðu mæge æt-windan ðam ecum witum .
Eode þa bliðelice to ðam blindum cwearterne .
swylce heo wære gelaðod . to lustfullum beor-scype .
and betæhte hire gewin þam wel-wyllendan drihtne .
Hwæt ða on mergen se manfulla dema
het Agathen gelædan to his laðan *and*werdnysse .
and befrán hwæt heo smeade be hyre gesundfulnysse .
Agathes him cwæð to . Crist me is for hæle .

[1] Leaf 49.
[2] *Read* cwyst, i. e. sayest.

Quintianus said, 'Thou sayest that thou hast chosen
to suffer the tortures, since thou repeatest insults against me.'
The maiden answered him, 'Greatly I wonder
that thou, a wise man, hast stooped to such folly,
that thou esteemest as gods such as it shameth thee to resemble.
If they be true gods, I wish thee to be as a god,
if thou dost abhor them, then we two speak alike.
Call them so evil and so unclean,
that if thou wouldest curse any one, thou shouldest wish him thus,
that his life be like to thy loathly gods.'
Quintianus said to her, 'Why speakest thou so much idle talk?
Sacrifice to the gods, that I may not cruelly destroy thee.'
Then Agatha answered the judge fearlessly,
'If thou wilt now bait me with wild beasts,
they shall straightway be tamed to my hand through the name of Jesus.
If thou preparest fire for me, there shall suddenly come to me from heaven
a healing dew by the Lord's angels.
If thou orderest me stripes, I have the Holy Spirit
through whom I despise all thy stripes.'
Then the judge shook his fiendish head,
and commanded to bring her into a dark prison,
and bade that she should bethink herself
how she might escape from the cruel tortures.
Then said Agatha, 'Thou, miserable, bethink thyself
how thou mayest escape the everlasting torments.'
Then went she blithely into the dark dungeon,
as if she were invited to a pleasant banquet,
and committed her conflict to the benevolent Lord.
So then in the morning the wicked judge
bade Agatha to be brought into his hateful presence,
and enquired what she had devised for her safety.
Agatha said to him, 'Christ is my salvation.'

Se dema axode . hu lange wylt ðu ungesælige
ateon þas ydelnysse . mid cristes andetnysse .
wið-sac ðinne crist . and clypa to þam godum .
þe læs ðe þu ðin líf forlæte on iugoðe .
Agathes *and*wyrde anfealdlice and cwæð .
Wið-sac ðu þine godas . þe synd stænene . and treowene .
and gebide þe to þinum scyppende . þe soðlice aleofað
[1]gif ðu hine forsihst . þu scealt on ecu*m* witum ðrowian .
Þa wearð se arleasa gehathyrt . and hét hí on hencgene
a-streccan .
and ðrawan swa swa wiððan wælhreowlice and cwæð .
forlæt þine anwylnysse . þæ*t* ðinum life beo geborgen .
Agathes *and*wyrde on ðære hencgene þus .
Swa ic lust-fullige on þisum laðu*m* witum .
swa swa se ðe gesihð . þone þe he gewilnode .
oððe se þe fint fela gold-hordas .
Ne mæg min sawl beon gebroht mid blysse to heofonum .
butan min lichama beo on þinum bendum genyrwod .
and fram ðinum cwellerum on þinum copsum agrapod .
Þa gebealh hine se wælhreowa and het hí gewriðan
on ðam breoste mid þære hencgene and het siððan ofaceorfan .
Agathes him cwæð to . Eala ðu arleasosta
ne sceamode þé to ceorfanne þæ*t* þæ*t* ðu sylf suce .
ac ic habbe mine breost on minre sawle . ansunde .
mid þam ðe Ic min andgit eallunga afede .
Quintianus ða hét hí to cwearterne gelædan .
and hét hire ofteon . ætes . and wætes .
and cwæð þæ*t* nan læce hí lácnian ne moste .
Efne ða on middre nihte com sum harwencge mann
Into þam cwearterne . and his cnapa him ætforan .
hæfde leohtfæt on handa . wolde þa halgan gelacnian .
Seo eadige agathes cwæð to ðam læce .
Ne gymde Ic nanes læce-cræftas næfre on minu*m* life .
ic hæbbe minne hælend þe gehælð mid his worde .
he mæg gif he wyle . mihtelice me gehælan .

[1] Leaf 49, back.

The judge asked, 'How long wilt thou, unhappy,
protract this vanity by confessing Christ?
Renounce thy Christ, and call upon the gods,
lest thou lose thy life in thy youth.'
Agatha answered simply, and said,
'Renounce thou thy gods which are of stone and wood,
and pray to thy Creator who truly liveth;
if thou despisest Him, thou shalt suffer in eternal torments.'
Then the impious man became incensed, and bade stretch her on the rack,
and cruelly twist her like a withy-rope, and said,
'Forsake thy self-will, that thy life may be saved.'
Agatha answered on the rack thus,
'So greatly I rejoice in these painful torments
even as he that seeth him whom he hath desired,
or as he that findeth many hoards of gold.
My soul cannot be brought with joy to Heaven
except my body be cramped in thy bonds,
and by the executioners be gripped in thy fetters.'
Then raged the cruel one, and bade men torture her
on the breast in the rack, and bade it afterward be cut off.
Agatha said to him, 'O thou most wicked!
art thou not ashamed to cut off that which thou thyself hast sucked?
but I have my breast sound in my soul,
with which I shall at any rate feed my understanding.'
Then Quintianus bade them conduct her to prison,
and bade them deprive her of food and drink,
and said that no leech should be permitted to cure her.
Lo then! at midnight came a hoar-haired man[1]
into the prison, and his servant before him,
having a lamp in his hands, desiring to heal the saint.
The blessed Agatha said to the leech,
'I never cared for any leechcraft in my life,
I have my Jesus who healeth me by His Word;
He can, if He will, mightily heal me.'

[1] St. Peter.

Þa cwæð se harwencga . he me sende to ðe .
Ic eom his apostol . and ðu efne nu bist
hál on his naman . and he sona ferde .
Þa cneowode Agathes . and ðancode criste
þæt he hí gemunde . and his mæran apostol
to hire asende . mid swylcum frofre .
Æfter ðam gebede . beseah to hyre breoste .
and wæs þæt corfene breost . þurh crist ge-edstaðelod .
and calle hire wunda wurdon gehælede .
Þær scean ða mycel leoht . on þam sweartum cwearterne .
swa þæt ða weardas flugon . mid fyrhte fornumene .
Þa tih[1]ton þa hæftlingas . þæt halige mæden .
þæt heo awæg eode . and ða wita for-fluge .
Þa cwæð agathes þæt æðele mæden .
Nelle ic amyrran mine kynehelm .
ne ða weardas geswencan . ac ic þurh-wunige hér .
Þa on ðam fiftan dæge het se dema hí gefeccan .
and cwæð þæt heo sceolde þam godum geoffrian .
oððe mid teartum witum getintregod beon .
Þa cwæð Agathes . þu earma *and*git-leasa .
hwa wyle clypian to stane . and na to þam soðan gode .
ðe me fram eallum þam witum . þe ðu wælhreowlice .
on minum lice gefæstnodest . for his naman gehælde .
and min breost ge-edstaðelode . þe ðú arleasa forcurfe .
Þa befrán se hæðen-gylda . hwa hi gehælde .
Agathes cwæð . Crist godes sunu .
Quintianus cwæð . to ðam clænum mædene .
git þu namast crist? Heo cwæð him to *and*sware .
Crist ic andette . mid welerum . and æfre mid heortan to him clypige .
Ða cwæð . se deofles þén . nu ic sceal geseon .
gif crist ðe gehælð . bet ða streowian geond þa flór .
fela byrnenda gleda . and to-brysede tigelan .
and hí swá nacode het wylian on þam fyre .
Þa wearð mycel eorð-styrung . on ðære ylcan stowe .

[1] Leaf 50.

Then said the hoar-haired man, 'He sent me to thee,
I am His Apostle, and behold now thou art
made whole in His name'; and forthwith he departed.
Then Agatha knelt and thanked Christ,
that He had remembered her, and His great Apostle
had sent to her, with such consolation.
After that prayer she looked at her breast,
and the breast that had been cut off was restored through Christ,
and all her wounds were healed.
Then shone there a great light in the dark prison,
so that the warders fled, seized with fright.
Then the prisoners urged the holy maiden
that she should go away, and flee from the torments.
Then said Agatha, the noble maiden,
'I will not mar my crown,
nor bring the warders into trouble, but I will continue here.'
Then on the fifth day the judge commanded to fetch her,
and said that she should sacrifice to the gods,
or else be tortured with sharp punishments.
Then said Agatha, 'Thou poor senseless man,
who will cry to the stone, and not to the true God
who, from all the tortures which thou so cruelly
hast inflicted on my body, hath healed me for His name's sake,
and hath restored my breast which thou, wicked one, didst cut off?'
Then the idolater enquired who had healed her?
Agatha answered, 'Christ the Son of God.'
Quintianus said to the pure maiden,
'Dost thou yet name Christ?' She said to him in answer,
'Christ I confess with my lips and ever call upon Him with my heart.'
Then said the servant of the devil, 'Now shall I see
whether Christ will save thee;' then he commanded to strew upon the floor
many burning coals and broken tiles,
and bade them thus roll her naked into the fire.
Then was there a great earthquake in that same place,

and feol se stænene wáh . uppan þæs stuntan ræd-boran .
þæt he ællto-cwysde . and sum oþer cniht samod .
swyðe rihtlice swá . forðan þe hí ræd-boran wæran
þæs arleasan deman . to his yfelum dædum .
Eac swylce seo burh eall byuigende stód
for ðære eorð-styrunge . and arn seo burhwaru
endemes to þam arleasan . axiende mid gehlyde .
hwi hé þæt godes mæden . swa gramlice tintregode .
Þa fleah quintianus . afyrht for ðam gehlyde .
and eac seo eorð-styrung hine ge-egsode þearle .
hét swa þeah hí gebringan binnan ðam cwearterne .
Hwæt ða Agathes inwerdlice clypode .
mid astrehtum handum to þam hælende þus .
Eala ðu min drihten . þe me to menn gesceope .
and æfre fram cyldhade me gescyldest ofþis (*sic*)[1] .
þu þe woruldlice lufe awendest fram me .
[2]þu ðe dydest þæt ic ofer-com þæs cwelleres tintregu .
scearp isen . and fyr . and þa slitendan clawa .
þu ðe me on þam witum geþyld forgeafe .
ðe ic bidde drihten . þæt ðu minne gast
nu to þe genime . forðan þe nú ís tima .
þæt ic þas woruld forlæte . and to þinre liðan miltheortnysse
becuman mote . min leofa drihten .
Æfter þysum gebede binnan þam cwearterne
heo ageaf hire gast . and to gode siðode .
Þa com seo burh-waru . and bebyrigde hire líc
mid mycelre arwurð-nysse . on eall niwere þryh .
Þær com ða godes encgel gangende swa swa mann .
þam fyligdan æt fotum fela wlitige cnapan .
and sette enne marmstán æt þæs mædenes heafde
binnan þære þryh . þysum wordum awritene .
Mentem sanctam spontaneam honorem deo . et patrie liberationem.
Þæt is on englisc . halig mod . sylfwille wurðmynt . þam
wél-wyllendan gode . and eardes alysednyss .

[1] *Perhaps read* oð þis, *or* oð þæs.
[2] Leaf 50, back.

and the stone wall fell upon the foolish counsellor,
so that he was all crushed to pieces, and another man with him;
very rightly so, because they had been advisers
of the wicked judge to his evil deeds.
Likewise the city stood all shaking
by reason of the earthquake, and all the citizens ran
together to the wicked judge, asking with clamour
why he had so cruelly tortured the virgin of God?
Then fled Quintianus affrighted because of the tumult,
and also the earthquake exceedingly terrified him;
nevertheless he bade men bring her into the prison.
Lo then! Agatha cried inwardly
with outstretched hands to the Saviour thus:
'O Thou my Lord, who hast created me in human form,
and ever from childhood hast shielded me until now;
Thou who hast turned away earthly love from me,
Thou who didst cause me to overcome the murderer's torments,
sharp iron, and fire, and the slitting claws,
who gavest me patience in the torments;
I pray Thee, Lord, that Thou wilt now take
my spirit unto Thee, for it is now time
that I should leave this world, and should so come
to Thy sweet mercy, my dear Lord.'
After this prayer within the dungeon
she gave up her spirit, and departed to God.
Then came the citizens, and buried her body
with great honour in an entirely new coffin.
Then came there an angel of God, walking like a man,
close at whose feet followed many shining youths,
and set a marble stone at the maiden's head
within the coffin, inscribed with these words,
'*Mentem sanctam spontaneam, honorem deo, et patrie liberationem.*'
That is in English, 'A mind spontaneously holy, an honour to the benevolent God, and deliverance to her country.'

Þa awende se encgel aweg mid þam cnapum .
and nes se mann on þære scire þe hi gesawe ærþán .
Hwæt ða quintianus cristes wiðer-winna .
ferde on scipe . ofer semithetum
embe agathen æhta . and eac wolde gehæftan
ealle hire mægðe . ac hé ne moste for criste .
Hine gelæhte an hors . þa ða he læg on ðam scipe .
hetelice mid toðum and hefde him úpp .
Þa spearn oðer hors to . and asprencde hine ofer bord .
and næs his fule líc afundan æfre siððan .
þa ne dorste nan man dreccan hire megðe .
ac arwurðodon hí ealle . ge-egsode þurh god .
On þære ylcan scire sicilian landes .
ís án byrnende munt . þone menn hatað ethna .
onæled mid sulphore . þæt is swæfel on englisc .
Se munt byrnð æfre . swá swá má oþre doð .
þa ge-timode hit ymbe twelf-monað
æfter agathes þrowunge . and ethna up ableow
swyðe egeslice ontendnysse . and arn be þam munte
on flodes gelicnysse . and formulton [1]þa stanas .
and seo eorðe forbarn . oð þæt hit to þære byrig becom .
þa urnon þa hæðenan . to þære halgan byrgene .
and ahofen þone ofer-brædels of þære halgan byrgene
to-geanes þam fyre . þe hí afærde forðearle .
Þa wearð þæt fyr gestilled . and æt-stod sona
for agathen ge-earnungum . þære æðelan femnan .
six dagas hit barn . and æt-stód on þam dæge .
þe seo eadige Agathes . to ðam éce life gewát .
þæt swa wurde geswutelod þæt seo ceaster wearð ahréd
fram þæs fyres frecednysse . þurh agathen . foreþingunge .
þam hælende to lofe . þe his halgan swa wurðaþ .
þæs him sy á wuldor on ecere worulde . AMEN.

[1] Leaf 51.

Then the angel went away with the youths,
and there was no man in the province who had seen them before.
Lo then! Quintianus, Christ's adversary,
went in a ship over Semithetus (the river Symæthus)
about Agatha's possessions, desiring also to apprehend
all her kindred, but he could not for Christ.
A horse seized him, as he lay in the ship,
savagely with its teeth, and lifted him up;
then another horse spurned at him and flung him overboard,
and his foul body was never found afterward.
Then durst no man vex her kindred,
but honoured them all, being awed by God.
In the same province of the land of Sicily
is a burning mountain, which men call Etna,
kindled with *sulphur*, that is brimstone in English.
The mountain burneth ever, as many others do.
Then befell it, about twelve months
after Agatha's passion, that Etna exploded (lit. blew up)
with a very fearful burning, which ran down the mountain
even like a flood, and the stones melted,
and the earth was burnt up, until it came to the city.
Then ran the heathen to the saint's tomb,
and took up the veil[1] from the saint's tomb,
against the fire which frightened them exceedingly.
Then the fire was quenched, and immediately stood still
for the merits of Agatha, the noble woman;
Six days it burned, and stood still on the day
whereon the blessed Agatha departed to eternal life,
that it might be manifest that the city was delivered
from the peril of fire by Agatha's intercession,
to the praise of the Saviour, who thus honoureth His Saints.
Wherefore to Him ever be glory to all eternity. AMEN.

[1] See the anthem to the Benedictus in the Roman Breviary office for S. Agatha's Day. 'The multitude of the heathen, flying to the Virgin's tomb, took thence her *veil* to defend them from the fire; that the Lord might reprove them by delivering them from the peril of burning, for the sake of the Blessed Martyr Agatha.'

IX.

DE *SANCTA* LUCIA UIRGO. (*sic*).

[The other copy, in MS. V., is destroyed.]

Đa asprang agathen hlisa ofer land . and sæ .
swá þæt fram siracusa sohte mycel meniu
ofer fiftig mila þæs mædenes byrgene .
on catanensciscre byrig mid mycelre onbryrd-nysse .
Þa com sum wydewe[1] seo wæs gecíged euthicia .
betwux oðrum mannum . to þære mæran byrigene .
and hire dohtor samod . seo ge-sælige lucía .
Seo wydewe wæs unhál . swa þæt hire arn blód
geond feower geare fæc . and fæla læca cunnode .
ac hi ealle ne mihton hyre anre ge-helpan .
Hit gelamp ða æt þære mæssan . þæt man rædde þæt god-spell .
hu þæt wif wearð gehæled . þe wæs on blodes ryne .
þaða heo hrepode þæs hælendes reaf .
þa cwæð . lucia . mid geleafan to hire meder .
Gif þu gelyfst modor . þysum mæran god-spelle .
gelyf þæt agathes geearnode æt criste .
þaða heo for his naman ðrowode . þæt heo hine symle
hæbbe on andwerdnysse on ecere blysse .
gehrepa hire byrigene . and þu bist sona hál .
Þa æfter þære mæssan seo modor and seo dohtor
astrehton hí on gebedum æt þære byrgene .
Mid þam þe hí lagon and gelencgdon ða gebedu .
þa wearð lucía on slæpe . and geseah agathen
[2]betwux engla werodum . ænlice gefretewode .
and clypode hyre þus to . clypigende ufenne .
Min swustor lucia . soð godes mæden
hwi bitst þu æt me þæs þe ðu miht sylf getiðian

[1] MS. wudewe, *alt. to* wydewe.
[2] Leaf 51, back.

IX.

(DEC. 13). ST. LUCY, VIRGIN.

Then Agatha's renown spread over land and sea,
so that a great multitude out of Syracuse sought
the virgin's tomb, from a distance of fifty miles,
in the city of Catana, with great devotion.
Then came a certain widow, named Eutychia,
amongst other people, to the famous tomb,
and her daughter with her, the blessed Lucy.
The widow was diseased, so that she had a flux of blood
for the space of four years, and had tried many physicians,
but all of them could not help her, though she was[1] but one.
Then it happened, at the mass, that the gospel was read
how the woman was healed, that had a flux of blood,
when she touched the Saviour's robe.
Then said Lucy, full of faith, to her mother,
'If thou believest, mother, this well-known gospel,
believe that Agatha has merited something from Christ,
since she suffered for His name that she might ever
behold Him in her presence, in eternal bliss.
Touch now her tomb, and thou shalt soon be whole.'
Then, after the mass, the mother and daughter
prostrated themselves in prayers at the tomb.
Whilst they lay there and prolonged their prayers,
Lucy fell asleep and saw Agatha
amongst hosts of angels, splendidly adorned,
and called to her thus, crying from above,
'My sister Lucy, true virgin of God,
why prayest thou of me that which thou couldst thyself grant?

[1] A quaint expression. *Many* physicians could not heal *one* patient.

þinre meder geheolp þin halga geleafa .
and efne heo is gehæled . halwendlice ðurh crist .
and swa swa þeos burh is gemærsod þurh me . fram criste .
swa bið siracusa burh . þurh þe gewlitegod .
forðan þe þu gearcodest criste . on þinum clænan mægð-hade ,
wynsume wununge . and ða awóc lucía .
Heo aras ða bifigende . for ðære beorhtan gesihðe .
and sæde to hire meder . þu eart mihtiglice gehæled .
nu bidde ic þe . þurh þa ylcan . þe þe mid ge-bedum gehælde .
þæt þu nanne bryd-guman næfre me ne namige .
ne of minum lichaman deadlicne wæstm ne sece .
ac þa ðing þe þu woldest to gewemmednysse me syllan .
forgif me ða [to] clænnysse . to criste farendre .
Þa cwæð seo modor . mine þineg þu wast .
and ic heold nú nigon gear . wið ealle hynða
þines fæder ge-streon . and furðor hí geeacnode .
beluc ærest mine eagan . and þa æhta ateoh
loca hu þe licige . min leofa dohtor .
Þa cwæð lucía . hlyst mines rædes
ne miht ðu naht lædan of þysum life mid þe .
and *þæt* þu on deaðe sylst for drihtnes naman .
þu hit sylst for þan þe þu hit ne miht mid þe aweg lædan .
ac syle nu on gesundfulnysse þam soðan hælende .
swa hwæt swa þu gemyntest on forð-siþe to donne .
Þus tihte lucía gelome þa modor .
oð *þæt* heo beceapode þa scinendan gymmas .
and eac hire land-are . wið licgendum[1] feo .
and dælde siððan þearfum . and ælþeodigum mannum .
wydewum . and wreccum . and wisum godes þeowum .
Þis com þa to earan . þam æðelborenan cnihte .
þe awogode lucian . se wæ geciged pascasius .
arleas hæðen-gilda . and tihte *þæt* halige mæden
to [2]þæra deofla offrungum . ac *þæt* drihtnes mæden cwæð .
Hluttor offrung *þæt* is . and licwurðe gode .
þæt mann wydewan geneosige . and wreccan gefrefrige .

[1] MS. lincgendum. [2] Leaf 52.

Thy holy faith has helped thy mother,
and lo! she is entirely healed by Christ;
and even as this town is renowned through me, by Christ's favour,
so shall Syracuse be renowned through thee,
because thou didst yield thyself to Christ, in thy pure virginity,
as a pleasant habitation;' and then Lucy awoke.
She rose then trembling because of that bright vision,
and said to her mother, 'thou art mightily healed.
Now I pray thee, by that same One who healed thee by prayers,
that thou never name to me any bridegroom,
nor expect of my body any mortal fruit.
but, as for the property that thou wouldst give me for my pollution,
give it me for my chastity, as I am going to Christ.'
Then said the mother, 'thou knowest my wealth,
and I have kept now for nine years against all losses
thy father's property, and have increased it further.
First close mine eyes (in death), and then dispose of the property
lo! how thou mayst please, my dear daughter.'
Then said Lucy, 'listen to my counsel;
thou canst take away nothing with thee out of this life,
and that which thou wilt give at death for the Lord's name
thou wilt give because thou canst not take it away with thee.
But give now, in thy time of health, to the true Saviour
whatever thou intendest to dispose of at thy death.'
Thus Lucy frequently exhorted her mother,
until she sold the shining gems,
and even her landed property for ready money,
and afterwards distributed it to the poor and to strangers,
to widows and exiles, and wise servants of God.
This came to the ears of the nobly-born youth
who was wooing Lucy, who was named Paschasius,
an impious idolater, who enticed the holy maid
to make offerings to devils; but the Lord's virgin said,
'A pure offering is this, and acceptable to God,
that one should visit widows, and comfort exiles,

and steopbearnum gehelpe . on heora gedrefednyssum .
Ne dreah ic nu þrym gearum . nane oþre dæda .
butan þam lyfigendan drihtne . þas lác geoffrode .
nu ic wylle me sylfe him soðlice geoffrian .
forðan ic leng næbbe . hwæt ic on his lacum aspende .
Þa yrsode pascasius . and hí spræcon fela .
oð þæt he hire swingele behét . gif heo suwian nolde .
Lucia him cwæð to . þæs lifigendan godes word
ne magon geswican . ne for-suwode beon .
He axode ða mid olle . Eart þu la god ?
Lucia him *and*wyrde . Ic eom þæs ælmihtigan þinen .
forþi ic cwæð godes word . forþan þe he on his godspelle cwæð .
Ne synd ge þe þær sprecað . ac spryceþ se halga gast on eow .
Eft þa pascasius orgellice befrán .
wunað se halga gast on þe eornostlice .
Lucia andwyrde þam arleasan and cwæð .
Se apostol behét þam ðe healdað clænnysse .
þæt hi synd godes templ . and þæs halgan gastes wununge .
Þa cwæð se arleasa . Ic hate þe ardlice lædan .
to þæra myltestrena huse . þæt ðu þinne mægð-had forleose .
þæt se . halga gast þe fram fleo . ðonne þu fullice byst gescynd .
Lucia *and*wyrde þus . ne bið ænig gewemmed .
lichama to plihte . gif hit ne licað þam mode .
Þeah þu mine hand ahebbe . to ðinum hæþengilde .
and swa þurh me geoffrige mines unwilles[1] .
ic beo þeah unscyldig . ætforan ðam soðan gode .
seþe demð be þam willan . and wát ealle þincg .
gif þu me unwilles gewemman nu dest .
me bið twifeald clænnysse . geteald to wuldre .
Ne miht þu gebigan minne willan to þe .
swa hwæt swa þu minum lichaman dest . ne mæg þæt belimpan to me.
Þa wolde se wælhreowa his word gefyllan .
þæt heo wurde gelæd [1]to þære laðan fulnysse .

[1] Leaf 52, back.

and help orphan children in their affliction.
I have not for three years been employed about any other deeds,
but have offered these offerings to the living Lord.
Now I desire verily to offer to Him myself,
because for some time I have had nothing to spend in His service.'
Then was Paschasius wroth, and they spake much,
until he promised her a beating if she would not be silent.
Lucy said to him, 'the words of the living God,
cannot be suppressed, nor put to silence.'
Then he asked her slanderously, 'What, art thou God?'
Lucy answered him, 'I am the Almighty's handmaid,
and therefore I speak God's words, since He says in His gospel,
'It is not ye who speak there, but the Holy Ghost speaks in you.'
After that Paschasius arrogantly enquired,
'Dwelleth the Holy Ghost in thee, in good earnest?'
Lucy answered the impious one, and said,
'The apostle promised those who preserve chastity,
that they are God's temple, and the Holy Ghost's habitation.'
Then the impious one said, 'I shall straightway bid men lead thee
to the house of harlots, that thou mayst lose thy maidenhood,
that the Holy Ghost may flee from thee, when thou art foully dishonoured.'
Lucy thus answered, 'no one's body is dangerously
polluted, if it pleases not the (possessor's) mind.
Though thou shouldst lift up my hand to thine idol,
and so, by my means, offer against my will,
I shall still be guiltless in the sight of the true God,
who judges according to the will, and knoweth all things.
If now, against my will, thou causest me to be polluted,
a twofold purity shall be gloriously imputed to me.
Thou canst not bend my will to thy purpose;
whatever thou mayest do to my body, that cannot happen to me.'
Then the cruel one desired to fulfil his word,
that she might be led to loathsome pollution,

and begunnon hí teon to þære galnysse huse .
ac godes miht wearð geswutelod . sona on þam mædene .
swa þæt se halga gast hi heold . and mid hefe gefæstnode .
þæt þa manfullan ne mihton þæt mæden astyrian .
þa cnitton hí rapas mid reðum an-ginne
hire to handum and fotum . and fela samod tugon .
ac heo næs astyrod . ac stod swá swá munt .
þa wearð ge-ancsumod se arleasa pascasius .
and het him gelangian þa leasan drymen to .
þæt hi þæt godes mæden mid heora galdrum oferswyðdon .
ac ðaþa him naht ne speow . þa het he spannan oxan tó .
ac hí ne mihton awecgan þæt mæden þagit swá .
Se cwellere þa cwæð to þam clænan mædene .
hwæt is se Intinga . þæt an þusend manna
þe ne magon astyrian swa unstrang swa ðu eart .
Lucia him cwæð to . þeah þu clypige tyn þusend manna .
hi sceolan ealle gehyran þone halgan gast þus cweðende .
Cadent a latere tuo mille et decem milia a dextris tuis tibi autem non adpropinquabit malum .
þusend feallað fram þinre sidan . and tyn þusend fram þinre swyðran .
þe sylf soðlice ne ge-nealecæð nan yfel .
Þa wearð se arleasa geancsumod eft swiðor on mode .
and het mycel ád ontendan on ymb-hwyr[f]te þæs mædenes .
and mid pice hi besp[r]encgan . and mid spyrcendum[1] ele .
Heo stod þa unforht on þam fyre and cwæð .
Ic abæd æt criste þæt ðis cwealmbæra fyr
me ne gewylde . þæt þu wurðe gescynd .
and hit þam geleaffullum afyrsige þære ðrowunge forhtunge .
and þam unge-leaffullum þa yfelan blysse of-teo .
Þa wearð se wælhreowa wodlice geancsumod .
þæt his magas ne mihton his mod-leaste acuman .
Ac heton acwellan þæt clæne mæden mid swurde .
heo wearð þa gewundod . þæt hire wand se innoð út .

[1] *Might almost be read as* swyrcendum.

and began to drag her to the house of lust;
but God's might was displayed at once in the maiden,
so that the Holy Ghost held her, and fastened her as by a great weight,
so that the wicked ones could not remove the maiden.
Then they fastened ropes, in their cruel attempt,
to her hands and feet, and many tugged at once,
but she was never stirred, but stood firm as a mountain.
Then was the impious Paschasius perplexed,
and bade false magicians be brought unto him,
that they with their enchantments might overpower the virgin of God.
But when they sped not at all, he commanded oxen to be harnessed to her,
but they could not even so shake the maiden.
The murderer then said to the pure maid,
'What is the reason that a thousand men
cannot even stir thee, all weak as thou art?'
Lucy said to him, 'though thou call ten thousand men,
they would all hear the Holy Ghost thus speaking:
Cadent a latere tuo mille, et decem millia a dextris tuis, tibi autem non adpropinquabit malum.
A thousand shall fall beside thee, and ten thousand at thy right hand,
but verily no evil shall approach thyself.'
Then was the impious one perplexed in his mind yet more,
and bade men light a great pile all round the maid,
and sprinkle her with pitch and bespattering (?) oil.
She stood then undismayed in the fire, and said,
'I have obtained of Christ in prayer that this deadly fire
may have no power upon me, that thou mayst be put to shame,
and that it may dispel all fear of torture from believers,
and take away from unbelievers their evil joy.'
Then was the impious one madly vexed,
so that his friends could not assuage his madness;
but they bade men kill the pure maid with the sword.
Then was she wounded, so that her bowels fell out,

ac heo ne ge'wát swa þeah . ac þurh-wunode on gebedum .
swa lange swa heo wolde . and to þære leode cwæð .
Ic secge eow to soþan . *þæt* sib ís forgifen .
godes gelaðunge . and se gramlica casere
dioclytianus . is gedón of his rice
and maximianus se man-fulla is dead .
Swa swa seo catanenscisce burh binnan hire weallum
hæfð minre swyster agathen . miccle fore-þingunga .
swa ic eom forgifen . fram þam ælmihtigan gode
nu þyssere byrig . siracusanan .
eow to geþingienne . gif ge foð to geleafan .
Mid þam þe heo þis spræc . wearþ se man-fulla pascasius
mid racenteagum gebunden . and beforan ðam mædene gelæd .
he wæs ær ge-wreged for his wælhreowum dædum .
to romaniscre leode . þe ða ealle land geweolden .
He wearð þa gebroht on bendum to rome .
and þa witan heton hine behcafdian .
þaþa he ne mihte his mán-dæda betellan .
Seo eadiga (*sic*) lucia on þære ylcan stowe wunode .
þe heo ofslagen wæs . oðþæt sacerdas coman .
and hí gehusloden . mid haligre (*sic*) gerynu .
and heo gewát to criste . mid þam þe hí cwædon amen.
Þa arærde þa leoda . þær heo læg cyrcan .
and on hire naman gehalgodon . þam hælende to wurðmynte
seðe æfre rixað on ecnysse god. AMEN.

X.

UIII. *KALENDAS* MAR*TIAS*. CATHEDRA *SANCTI* PETRI.

[Another copy in MS. U. (=Camb. Univ. Library, Ii. 1. 33); and a third in MS. B. (=Bodley 343, lf. 45) in later spelling. Of the last, I give only selected differences of reading.]

WE CWEÐAÞ ON GERÍM-CRÆFTE CATHEDRA *SANCTI* PETRI .
seofon[2] nihton er[3] þam monðe þe we martius hatað .
Nu synd[4] sume men[5] þe nyton hwæt se nama ge-tacnað.

[1] Leaf 53. [2] U. seofan. [3] U. B. ær. [4] B. beoð. [5] U. menn.

nevertheless she died not, but continued in prayer
as long as she desired, and said to the people,
'I tell you of a verity that peace is granted
to God's congregation, and the furious emperor
Diocletian is deposed from his empire,
and Maximian the evil-doer is dead.
Even as the city of Catana within its walls
has the powerful intercessions of my sister Agatha,
so am I allotted by Almighty God
now to this city of Syracuse,
to intercede for you, if ye receive the faith.'
Whilst she thus spake, the wicked Paschasius
was bound with chains, and led before the virgin.
He had previously been accused, for his cruel deeds,
to the Roman people, who governed all the land.
He was then brought in bonds to Rome,
and the senators commanded him to be beheaded,
when he could not excuse his evil deeds.
The blessed Lucy remained in the same place
where she was struck down, until priests came
and houselled her with the holy mysteries,
and she departed to Christ as they were saying 'Amen.'
Then the people reared a church on the spot where she lay,
and hallowed it in her name, to the Saviour's glory,
who ever reigneth as God throughout eternity. Amen.

X.

FEB. 22. CHAIR OF SAINT PETER.

We commemorate in the calendar 'Cathedra Sancti Petri'
seven days before the month which we call March,
Now there are some men who know not what this name signifieth.

Cathedra is ge-reht[1] bisceop-stól on englisc .
[2]and se[2] halga petrus wæs ahafen on þam dæge
on his bisceop-stól . on þære byrig antiochian .
þone stól he ge-sæt[3] . seofon gear fullice .
and siððan gewende[4] be godes wissunge[5]
to þære mæran [6]rome byrig[6] . and þær binnan wunode
fif and twentig geara . and fela wundra æteowde
þære romaniscan leode . oðþæt he hí[7] to gelea[8]fan ge-bigde[9]
he ferde fram antiochian . for þan þe he wæs apostol
and sceolde gehwær gecuman[10] . and cristen-dóm aræran .
þa gesæt[11] hé on rome oðer[12] bisceop-setl .
oð þæt se ar-leasa nero . hine [13]ahencg on rode[13] .
Nu [14]wylle we[14] eow secgan . sume petres wundra .
him to wurðmynte[15] . and eow to trymmincge[16] .
ac ure mæð nys . þæt we ealle his mærða secgan .
We sædon hwilon ær . hu his sceadu gehealde[17] .
ealle þa untruman þe heo oferglad .
swa hwær swa he eode . and [18]hí ealle astodon[18]
ansunde . ætforan him . þe on ðam fænne[19] ær lagon .
Nu wylle we eac[20] eow secgan . hu he [21]sume dæg eode[21]
to þam godes temple . mid þam godspellere Iohanne .
þa læg þær sum creopere lama fram cild-hade .
se[22] wæs dæg-hwam-lice geboren to þam beorhtan gete[23] .
þæt he [24]ælmessan under-fencge[24] æt þam infarendum[25] .
ða beseah he to petre sumere ælmessan[26] wilnigende .
Petrus soþlice cwæð . Næbbe ic seolfor ne gold .
ic þe dó þæt ic hæbbe . arís on drihtnes naman .
hál on þinum fotum . and gefeng his swiðran[27]
arærde[28] hine upp . and he leop[29] sona
cunnigende[30] his feðes . hwæðer hé cuðe gán .

[1] B. í-cwæden. [2-2] B. þæt is ðæt þe. [3] B. sét. [4] B. wende. [5] U. gewissunge. [6-6] B. burig róme. [7] B. héom. [8] Leaf 53, back. [9] B. begde. [10] B. cúmen. [11] B. sét. [12] B. on þare. [13-13] U. aheng on rode; B. on rode áhéng. [14-14] U. wille we; B. we wyllæð. [15] U. wyrðmynte. [16] U. trymminge. [17] U. gehælde. [18-18] B. héo stódæn. [19] U. fenne. [20] B. om. [21-21] U. eode sume dæg. [22] B. he. [23] U. B. geate. [24-24] U. ælmyssan under-fenge. [25] U. inn-farendum. [26] U. ælmyssan. [27] U. swyðran; B. swiðran hand. [28] B. and arærde. [29] U. hleop. [30] B. cunnende.

Cathedra is interpreted 'Bishop's throne' in English;
and *Saint Peter* was raised on that day
to his *bishop's throne* in the city of Antioch.
This throne he occupied fully seven years;
and afterwards went by God's command
to the great city of Rome, and dwelt therein
five and twenty years, and shewed many miracles
to the Roman people, until he converted them to the faith.
He left Antioch because he was an Apostle,
and had to go everywhere and establish Christianity.
Then he occupied in Rome his second episcopal see,
until the wicked Nero hung him on a rood.
Now will we tell you some of Peter's miracles
to his honour, and your edification;
but it is not our task to tell all his miracles.
We said erewhile[1] how his shadow healed
all the sick over whom it glided,
wheresoever he went, and they all rose up
sound before him, who aforetime lay in the mire.
Now will we also tell you how on a certain day he went
to God's temple with the evangelist John.
Then lay there a cripple, lame from childhood,
who was daily carried to the 'Beautiful' Gate,
that he might receive alms from those entering.
Then looked he towards Peter, desiring an alms,
and Peter said, 'I have neither silver nor gold,
I give thee that I have: arise, in the Lord's name,
whole on thy feet,' and took his right hand
and lifted him up; and he leapt up immediately,
trying his power of motion, whether he could walk.

[1] See Ælfric's Homilies, ed. Thorpe, i. 316.

Eode þa mid blisse . binnan þam temple
mid þam halgum apostolum[1] . þone hælend herigende .
þa oncneowan hine ealle . [2]þe hine cuðon ær[2] .
and micclum wundrodon . þæs wædlan hæle .
Eft æt sumon sæle þa petrus siþode .
neosigenne[3] þa geleaffullan . þa becom hé to liddan .
[4]wolde ða gebroðra gespræcan[4] . þe on þære byrig eardodon .
þa gemette hé anne bædrydan[5] . binnon þam weallum .
eneas gehaten . for eahte[6] gearum lama .
Þa cwæð se eadiga petrus . to þam earman bæddrydan[7] .
gehæle ðe drihten crist . arís and do þe gearowne[8] .
þa arás se bæddryda[9] un-bunden fram petre .
se þe hæfð þa mihte . þæt he mæg un-binden[10] .
þa fæstan cnottan . fyrnlicra synna .
Þam ðe mid dædbote hine biddað georne .
þæt he him geþingie [11]to þam hælende criste .
Þa gelyfde seo burh-waru . þurh þæs bæddrydan[12] hæle .
on þone soðan god . and gecyrde to fulluhte .
and þa saroniscan[38] swa gelice dydon .
Ioppe hatte sum burh . gehende þære liddan .
on þære wæs an wydewe . wel gelyfed
thabitas [14]geciged . and swyþe ælmes-georn[14] .
and mid godum weorcum geglencged[15] forþearfe .
seo[16] wearð geuntrumad[17] on þam ylcan timan .
gewát[18] þa of life . and læg on uppflora[19] .
Þa ge-axodon þa geleaf-fullan . þe þæt lic besætan[20] .
þæt petrus wæs on liddan . þam lande swa gehende .
asendan[21] þa twegen weras [22]wið his[22] .
and bædon þæt hé butan yldincge[23] hí ge-neosode .
Þa arás se apostol and ardlice[24] þider com .

[1] B. gastum. [2-2] B. þa ðe híne ár cuðen. [3] U. B. neosigende. [4-4] B. walde wið þa ge-broðræ spécan (U. gesprecan). [5] U. bedrydan. [6] U. eahta. [7] U. bedrydan; B. lamæn. [8] U. gearonne. [9] U. bedryda. [10] U. unbindan. [11] Leaf 54. [12] U. bedrydan. [13] U. saroceniscan (*sic*). [14-14] B. ſ-háten . swiðe ælmesgeorne; U. *omits* and. [15] U. geglenged. [16] B. Heo. [17] U. ge-untrumod. [18] U. and gewat. [19] B. híre úp-flóre. [20] U. besæton. [21] U. asendon; B. ant senden. [22-21] B. to him. [23] U. yldinge. [24] B. hærdlice.

Then went he joyfully into the temple,
with the holy apostles, praising the Saviour.
Then all who knew him before recognised him,
and greatly marvelled at the poor man's healing.
Again, on another occasion, as Peter journeyed
to visit the faithful, he came to Lydda,
desiring to speak with the brethren who dwelt in that city.
There he found a bedridden man within the walls,
called Æneas, lame for eight years.
Then said the blessed Peter to the poor bedridden,
'The Lord Christ make thee whole, arise and make thyself ready.'
Then arose the bedridden, loosed by Peter,
he who hath the power to unloose
the fast knots of olden sins
in those that with repentance earnestly beseech him
to intercede for them to the Saviour Christ.
Then believed the men of the city, through the healing of the bedridden,
in the true God, and submitted to baptism,
and those of Saron did likewise.
There was a city hight Joppa, nigh at hand to Lydda,
wherein was a widow, a very true believer,
called Tabitha, very diligent in alms-deeds,
and adorned exceedingly with good works;
she became sick at that same time,
departed from life, and lay in an upper chamber.
When the faithful who surrounded the body,
learnt that Peter was at Lydda, so nigh to that place,
then sent they two men to meet him,
praying that he would visit them without delay.
Then arose the apostle, and quickly came thither,

eode to pære uppflora[1] . and efne him embe stodon .
wepende wydewan . and wan-hafele[2] þearfan .
[3]æteowigende him[3] þa reaf . and þa gerenodan . tunecan .
þe thabitas him worhte . ær þan þe heo gewite .
Þa hét se halga petrus . *þæt* hi him *þæt* hus gerymdon .
and gebigde[4] his cneowa biddende hire[5] lifes .
Wende þa to þam lice . and hlude clypode .
thabita arís . and heo pær-rihte ge-edcucode[6] .
beseah to petre . and [7]geset hire[7] upp .
Þa gelæhte petrus hire liþian[8] hand .
arærde hi upp hale of þam bedde .
Þa asprang þis wundor . wide geond *þæt* land .
and fela gelyfdon on þone lifigendan god .
Þa wunode petrus æfter pære wydewan æryste .
manega dagas on ioppe . mid sumum [9]gelyfedan menn[9]
symon gehaten . his hus stod wiþ þa sæ̂ .
Þa wolde se apostol hine onsundron[10] gebiddan .
and astáh to þære upp-flora[11] . embe midne dæg utan .
wæs eac ofhingrod . and wolde þær anbidian .
þa wearð *him* æteowed . wundorlic gesihð .
he geseah heofonas opene . and him com to an fæt[12] .
fyðer-scyte . and brad . and binnan þam wæron
[13]ealle cuce nytenu[13] creopende . and gangande .
him [14]com stemn to[14] . þus clypiende[15] þriwa .
arís nu petrus . [16]and þas reðan deor ofsleh .
maca þe to mete[17] . *þæt* þu [18]mege þe gereordian[18] .
Þa cwæð se halga wer . ne gewurðe hit leof drihten .
forþan ðe ic ne onbyrgde[19] . swa hwæt swa unclæne bið .
Þa com him eft [20]stemn to þus clypigende[20] of heofonum .
þæt þæt god geclænsode[21] . ne cwæð þu[22] *þæt* hit fúl sy[23] .

[1] U. upflora. [2] U. wann-hafele. [3-3] B. sceawende. [4] B. he bégde. [5] U. heore. [6] B. cwícede. [7-7] U. ge-sæt heore. [8] U. B. liþigan. [9-9] U. ge-lyfedum men. [10] U. on-sundran. [11] U. upflora; B. úp-flore. [12] U. fát. [13-13] B. fyðer-scyte nytenu . and alle nutene (*sic*). [14-14] U. com ða stemn; B. cóm þa stæfn tó of heofenu*m*. [15] U. clypigende (*om.* þus). [16] Leaf 54, back. [17] U. metan. [18-18] U. mage gereordian; B. máge réordiæn. [19] U. on-byrige; B. on-búrige. [20-20] B. stæfn ðus clypigende to. [21] U. clænsode; B. clænsode on héofenu*m*. [22] B. þú ná. [23] B. béo.

went to the upper-chamber, and behold, there stood about him
weeping widows and destitute poor,
showing him the garments and the embroidered tunics,
which Tabitha had made for them, before she departed.
Then bade the holy Peter, that they should clear the house for him,
and bowed his knees, praying for her life;
then turned he to the body, and cried aloud,
'Tabitha, arise,' and she straightway revived,
beheld Peter, and sat up.
Then Peter took her feeble hand,
and raised her up whole from the bed.
Then the miracle was blazed abroad throughout all that region,
and many believed in the living God.
Then Peter dwelt, after that widow's raising,
many days in Joppa with a believing man,
named Simon; his house stood by the sea.
Then desired the apostle to pray apart,
and went up outside the house-top about mid-day,
was also an-hungered, and desired to remain there.
Then was shown to him a wondrous vision,
he saw the heavens open, and a vessel came to him
four-cornered and broad, and within it there were
all living creatures, creeping and walking.
A voice came to him, thus crying thrice,
'arise now, Peter, and slay these savage beasts,
make for thee meat, that thou mayst satisfy thyself.'
Then said the holy man, 'let it not be so, dear Lord,
for I have never tasted anything that is unclean.'
Then came to him again the voice, thus crying from Heaven,
'that which God hath cleansed, say not thou that it is foul.'

Þriwa him wæs þus geclypod tó . and þær-rihte wearð *þæt* fæt
[1]upp to heofonum abroden[1] . eft mid þam nytenum .
We wyllað eow secgan . sceortlice þas getacnunge[2] . 96
Þæt fyþer-scyte[3] fæt . mid þam fulum nytenum .
hæfde getacnunge . ealles hæðenes folces .
þe on fyðer-scytum middan-earde fullice leofdon[4] .
ac crist hí geclænsode . þurh his tocyme on worulde . 100
and forþi cwæþ se[5] stemn clypigende[6] to petre .
þæt he hine gereordode . mid þam reþenum[7] nytenum .
forþan þe hi wæron geclænsode . þurh cristes þrowunge .
and he sceolde hi awendan of þam wyrm-hiwe . 104
þurh soðe lare . to gesceadwisnysse .
and to manna gelicnysse . of þam laðum hiwe .
Þriwa clypode seo stemn . fram þære halgan ðrynnysse .
seo þe is án ælmihtig god . æfre[8] unto-dæled-lic[9] . 108
Mid þam ðe petrus smeade . hwæt his gesihð gemænde .
þa clypodon þær ðry weras . cnucigende æt þam geate .
and axodon æt þam hiwum . hwæðer se halga petrus
þær wununge hæfde . [10]woldon hine gespræcan[10] . 112
Efne þa se halga gast . him *þæt* sæde . and cwæð .
Þry weras þe secað . of cessarean byrig .
arís and far mid him . forþan þe ic [11]hí asende[11] .
Petrus þa eode ard-lice[12] to ðam mannu*m* . 116
befrán[13] for hwylcum intingan . hi hine axodon .
hi sædon *þæt* cornelius [11]hi asende[11] to him .
He is hundredes ealdor . and hæfð godes[14] ege .
swyðe riht-wys wer . *þæt* wát eall þeos scýr . 120
him com to godes æncgel[15] . and cwæð *þæt* he sceolde .
þe him to langian[16] . and þine lare gehyran .
Þa on ærne mergen eode
se [17]eadiga[18] petrus . mid þam ærendracum . 124

[1-1] B. úp abrógden to heofenu*m*. [2] B. bisnunge. [3] U. fiþer-scyte.
[4] U. leofodon. [5] U. seo. [6] U. *om*. [7] U. reðum; B. ræþu*m*.
[8] B. *om*. [9] B. un-to-dælendlic. [10-10] B. and wolden wið him spræcen.
[11-11] B. héom sende. [12] B. hárdlice. [13] U. and be-fran. [14] B. mycelne godes. [15] U. B. engel. [16] U. ge-langian; B. læden.
[17] Leaf 55. [18] B. halga.

Thrice was it thus cried to him, and straightway the vessel
was drawn up to Heaven again, together with the beasts.
We will now tell you shortly the interpretation.
The four-cornered vessel with the foul beasts
had for signification all heathen nations,
who, in the four quarters of the earth, lived foully,
but Christ cleansed them by His coming into the world;
and therefore said the voice, crying to Peter,
that he should feed himself with the fierce beasts,
because they were cleansed through Christ's passion,
and He was to turn them from the likeness of the serpent
by true doctrine unto reason,
and to the likeness of men from that loathsome form.
Thrice cried the voice from the Holy Trinity,
Who is One Almighty God, ever indivisible.
While Peter considered what his vision should mean,
there cried three men, knocking at the gate,
and asking of the servants, whether the holy Peter
had his dwelling there, desiring to speak with him.
Behold then, the Holy Ghost told him of it and said,
'Three men seek thee from the city of Caesarea,
arise, and go with them, for I have sent them.'
Peter thereupon went quickly to the men,
enquiring for what cause they asked for him.
They said that Cornelius sent them to him;
'He is a Centurion, and hath the fear of God,
a very righteous man, as all this province knows;
to him came God's angel, and bade that he should
summon thee to him, and hear thy doctrine.'
So, in the early morning, went
the blessed Peter with the messengers,

and eac his gebroðra samod to cessarean byrig .
Cornelius gelaðode his leofestan freond[1] .
wolde þæt hí ge-hyrdon . þa halgan lare æt petre .
and eode him to-geanes . [2]and hine eadmodlice gebigde[2] .
adune to his fotum . ac his onfencg[3] petrus.
Eode þa inn mid cornelie . and cwæð to him eallum .
Ge witon þæt us[4] Iudeiscum ne gedafenað to genealecenne
eow hæðenum mannum . ac me geswutelode god .
þæt us nys to cweðenne . þæt ge unclæne syndon[5] .
Ic com[6] eac forþy buton ælcere twynunge[7] .
ic axe[8] þone intingan . hwi þu me gelangodest[9] .
Cornelius cwæð þa . me com to godes encgel[10]
nu ær on dæg embe non-tíd . þaþa ic me ana gebæd .
stód on hwitum gyrlum and cwæð þus to me .
þin gebæd[11] is gehyred . fram þam healican gode .
and þine ælmyssan synd on his gesihþe getealde .
asend nu[12] to Ioppen to symone petre .
and gelange[13] hine to þe . þæt he þe lifes word secge .
Nu sende ic to þe and we synd gearwe[14] .
ealle þa þincg to gehyrenne . þe se hælend þe bebead .
Cristen-dóm næs þagit cuð on þære byrig .
ne þes cornelius næs on criste gefullod .
ac he gelyfde swa þeah on þone lifigendan god .
and mid ælmessum geearnode þæs ængles[15] wyssunge .
and astealde þam hæþenum healice gebysnunge .
ða þa he to fulluhte heora fyrmest beah .
Þa cwæð . se eadiga petrus . Ic on-cneow to soþan .
þæt gode is andfencge[16] on ælcere mægðe
seþe hine ondræt . and deð rihtwisnysse .
Ongan þa to secgenne þone soþan geleafan
þam hæðenan þegne be ðæs hælendes fære .

[1] U. *inserts* him to *after* freond; B. *inserts it after* gelaðode. [2] B. eadmolice (*sic*) and begde. [3] U. B. onfeng. [4] U. *om.* [5] B. beón. [6] *MS.* eom; B. eóm; C. com (*rightly*). [7] U. twuwunge; B. twenunge. [8] U. axige; B. axie. [9] B. laðodest. [10] U. B. engel. [11] U. B. gebed. [12] U. Ac send nu; B. send. [13] U. ge-langa; B. lǽd. [14] U. gearowe; B. gearuge. [15] U. B. engles. [16] U. B. andfenge.

and likewise his brethren together, to the city of Caesarea.
Cornelius invited his dearest friends,
desiring that they should hear the holy doctrine from Peter,
and went to meet him, and humbly bowed himself
down at his feet, but Peter took him up.
Then went he in with Cornelius, and said to them all,
'Ye know that it befitteth not us Jews to come near
to you heathen men, but God hath showed me
that it is not for us to say that ye are unclean.
I came therefore without any doubt,
I ask the cause wherefore thou calledst for me.'
Then Cornelius said, 'God's angel came to me
[shortly] before now one day about the ninth hour while I was praying alone,
stood in white garments, and said thus to me,
"Thy prayer is heard of the high God,
and thine alms are reckoned in his sight;
send now to Joppa, to Simon Peter,
and call him to thee, that he may speak to thee words of life."
Now have I sent unto thee, and we are ready
to hear all those things which Jesus commanded thee.'
Christianity was not yet known in that city,
neither was this Cornelius baptized into Christ,
but he believed nevertheless in the living God,
and by alms earned the angel's instruction,
and set the heathen a lofty example,
when he submitted to baptism the first of them all.
Then said the blessed Peter, 'I perceive of a truth
that God is the receiver in every nation
of whosoever feareth Him, and doeth righteousness.'
Then began he to teach the true faith
to the heathen officer, concerning the Saviour's life;

hu he worhte wundra on þyssere worulda fela[1].
and siððan deað þrowode sylf-willes for ús.
and on þam þryddan dæge arás of ðam deaðe gesund.
Þa betwux þysum wordum. wearþ mycel godes wundor
swa þæt se halga[2] gast com ofer þa hæðenan.
and hi ealle spræcon þe ða lare gehyrdon.
[3]mislicum gereordum[3] mærsigende god.
þa wundrodon þa iudeiscan þe þær wæran mid petre
geleaffulle on criste. þæt se halga gast com
ofer ða hæðenan. and se halga petrus cwæð.
hwa mæg wæteres forwyrnan [4]þysum werum[4] to fulluhte.
[5]nu hí þone halgan gast habbað under-fangen[5]
swa swa we sylfe. and he sona hét hi
ealle fullian. on þæs ælmihtigan naman.
þa bædon hí petrum þæt he *and*bidode[6] þær
ane [7]feawa daga[7] æfter heora fulluhte.
Eft þaða petrus com to þam cristenum heape
binnan hierusalem. þa befrunon þa gebroðra
þe of Iudeiscum cynne[8]. on crist gelyfdon.
Hwi eodest þu to þam hæðenum. and on heora huse ge-æte.
Þa iudeiscan wendon þæt hi ana wæron
gode gecorene. and forþy swa cwædon.
On ealdum[9] dagum under moyses. æ[10].
noldon þa iudeiscan genealecan þam hæþenum
ne mid him gereordian. and swyþe rihtlice þá.
forþan þe hi gelyfdon on [11]þane lifigendan god.
and þa hæðenan gelyfdon on[11] þa leasan godas.
þaðe næron godas ac gramlice deofle[12].
Nu woldon ða Iudeiscan heora gewunan healdan
æfter heora fulluhte. and forseon ða hæþenan.
Þa began se halga petrus. him eallum secgan.
hwæt him [13]god geswutelode[13] ærðan þe he þider sipode[14].

[1] B. *om.* [2] Leaf 55, back. [3-3] B. mislice reordum. [4-4] B. wynsume were. [5-5] B. nú heo habbæð þone halgæ gast on-fengon. [6] B. abíde. [7-7] B. lút dagæ. [8] B. cunne weron and. [9] *The* d *is erased*; U. ealdum; B. ealde. [10] B. lage. [11-11] B. *omits*. [12] U. deofla; B. deoflæ. [13-13] B. ſ-swytelode were. [14] B. ferde.

how he wrought many miracles in this world,
and afterwards suffered death of His own will for us,
and on the third day arose from the dead uncorrupt.
In the midst of these words was shown a great miracle of God,
so that the Holy Ghost came upon the heathen,
and they all who heard that lore spake
with divers tongues, magnifying God.
Then marvelled the Jews who were there with Peter,
which believed in Christ, that the Holy Ghost came
upon the heathen, and the holy Peter said,
'Who shall forbid water for the baptism of these men
now that they have received the Holy Ghost
even as we ourselves?' and he straightway commanded them
all to be baptized, in the name of the Almighty.
Then prayed they Peter to tarry there
for a few days after their baptism.
After that when Peter came to the Christian congregation
at Jerusalem, then the brethren asked him,
they of the Jewish nation who believed in Christ,
'Why wentest thou to the heathen and didst eat in their house?'
The Jews thought that they alone were
chosen of God, and therefore so spake.
In old days, under Moses' Law,
the Jews would not come near the heathen,
nor eat with them, and very rightly then,
because they themselves believed in the living God,
and the heathen believed in the false gods,
which were not gods but horrible devils.
The Jews wished now to hold their customs
after their baptism, and to contemn the heathen.
Then began St. Peter to relate to them all
what God had showed him before he came thither,

and hu se halga gast com ofer þa hæþenan and cwæð .
Gif god him forgeaf[1] þæs halgan gastes gife .
swa swa us on frymþe on fyrenum gereordum .
Hwæt eom ic manna[2] þæt ic mihte god forbeodan ?
Þa suwodon þa Iudeiscan syððan hí þis gehyrdon .
and wuldrodon[3] god . þæt he wolde forgifan[4]
þam hæþenan dæd-bote to þam heofonlican life .
Marcellus wæs gehaten . sum mære godes þegn .
se folgode symone þam sceand-lican dry .
oðþæt se eadiga[5] petrus . þone arleasan ofer-dráf .
Þa for-lét [6]marcellus þone manfullan dry .
and folgode petre and to fulluhte beah .
Nu awrat[7] þæs marcellus . hu *sancte* petres dohtor
petronella gewat[8] of worulde to criste .
Petrus hæfde wif[9] ærðan þe he wære
gecyrred to cristes hirede . ac he wiþ-cwæð siððan
woruldlicum gewilnungum . and wifes neawiste .
forþan þe crist astealde clænnysse on worulde .
and ealle his folgeras ferdon on clænnysse .
swa swa petres cwæð . cuþlice him to .
Ecce nos reliquimus omnia et secuti sumus te . quid ergo erit nobis ?
Efne we forleton ealle þincg on worulde
and þe nu folgiaþ . hwæt fore-sceawost þu[10] us .
On anginne middan-eardes . cwæð se ælmihtiga god .
beoð gemenig-fylde . and ge-fyllað þas eorðan .
and crist wolde on his to-cyme clænnysse[11] aræran .
and his halgan hired . heold on clænnysse .
Menn hæfdon on frymðe heora magan to wife .
and swa wel mosten for ðære wif-leaste .
and gif nu hwa swa deð næfð[12] he godes bletsunge .
Under moyses æ[13] . moste se bisceop habban

[1] B. geaf. [2] B. mon. [3] B, wundredon on. [4] B. gifen. [5] B. halga. [6] Leaf 56. [7] B. wrat. [8] B. ferde. [9] B. wif and child. [10] U. fore-sceawastu. [11] B. *om.* [12] B. ðonne næfð. [13] B. lage.

and how the Holy Ghost came upon the heathen, and said,
'If God gave them the gift of the Holy Ghost
as unto us at the beginning in fiery tongues,
what manner of man am I, that I could forbid God?'
Then the Jews were silent after they had heard this,
and glorified God, in that He willed to grant
to the heathen repentance unto the heavenly life.
There was a great servant of God hight Marcellus,
who followed Simon the shameful sorcerer,
until the blessed Peter drove away the impious man.
Then Marcellus left the wicked sorcerer,
and followed Peter, and submitted to baptism.
Now this Marcellus hath recorded how St. Peter's daughter,
named Petronilla, departed from the world to Christ.
(Peter had a wife before he was converted
to the family of Christ, but he afterwards renounced
worldly desires, and conjugal intercourse,
because Christ ordained chastity in the world,
and all his followers walked in chastity,
even as Peter indeed said to him,
'*Ecce nos reliquimus omnia, et secuti sumus te; quid ergo erit nobis?*'
'Behold, we have left all things in the world
and now follow Thee, what wilt thou provide for us?'
In the beginning of the world said Almighty God,
'Be ye multiplied, and replenish the earth;'
and Christ desired at His coming to establish chastity,
and preserved His holy household in chastity.
Men had in the beginning their kindred to wife,
and well they might, for the lack of women;
and whosoever doth so now, will not have God's blessing.
Under Moses' law, the bishop was to have

an ge-ǽwnod[1] wíf . for þære gewissan æfter-gencgnysse[2] ,
þæt is *þæt* se sunu sceolde symle fón to þam hade .
æfter his fæder geendunge and nan oðer ne moste[3] .
Hit mihte þa wel swá[4] . for þan þe hi ne mæssodon[5] næfre .
ac hi offrodon nytenu on heora lacum gode .
ne husel næs gehalgod ærþam ðe se hælend com .
and þa niwan gecyðnysse mid cristen-dome arærde .
and geceas þa clænan[6] to his clænum þeow-dome .
na to nytena offrunge ác to his agenum lichaman .
and bisceopas ne beoð nu[7] be gebyrdum[8] gecorene .
ac seo halige gelaðung lufað þa clænan .
and crist wile habban þa þe him clænlice þeniað .
æt þam liflicum lacum his lichaman and blodes .
We sceoldan[9] secgan be þære snoteran petronellan .
þæs eadigan petres dehter . ac us be-arn þis on mod .
Se fore-sæda marcellus sæda (*sic*)[10] *þæt* heo læge[11]
on paralisin swa swa petrus sylf wolde[12] .
Þa axode titus þone[13] eadigan[14] apostol .
hwi he geþafode *þæt* heo swa[15] lage on þam leger-bedde .
þonne he[16] oðre alefede ealle gehælde[16] . and heo ana læg swa .
Ða cwæð se halga fæder . *þæt* hire fremode *þæt* .
ac þelæs þe hwa wene *þæt* ure word ne mæge
hire hæle forgifan[17] . ic hate hi nu arisan
and us eallum þenian . and heo þær-rihte arás
þenode hire fæder . and his[18] geferum hál[18] .
Æfter þære þenunge het se halga petrus .
hi to bedde gán and beon eft[19] seoc .
Heo þeah ða on godes ege[20] and god hí eft gehælde[20] .
swa *þæt* heo sylf mihte manega oðre gehælen[21] .

[1] B. í-ǽwod. [2] U. æfter-ge-gencgednysse ; B. æfter-gancnysse. [3] B. mót. [4] B. swá béon. [5] U. mæssadan ; B. messeden. [6] U. clænum (*sic*) ; *for* l. 226, B. *has*—and cheas ærest his twelf apostolas. and syððan alle þa clene heorte to his clæne þeow-dome. [7] B. nú na. [8] B. burdum. [9] U. B. sceolon. [10] U. B. sæde. [11] U. lage ; B. læg. [12] B. sæde. [13] Leaf 56, back. [14] B. halga. [15] U. *om.* [16-16] B. wolde oðre i-lefede alle hælen. [17] B. gifæn. [18-18] B. ge-refum (*sic*) al *and*sund alle límen. [19] B. *om.* [20-20] B. eode to hire bedde oððet god hire eft hælde. [21] U. ge-hælan ; B. hælen.

an espoused wife, for the certain succession,
that is, that the son should always succeed to the priesthood,
after his father's death, and no other might do so.
It might well be so *then*, because they never celebrated mass,
but they offered beasts in their sacrifices to God,
neither was the housel consecrated before Jesus came,
and instituted the New Covenant with the Christian people,
and chose the pure for His pure service,
not unto the offering of beasts, but unto His own body;
and bishops are not now chosen according to lineage,
but the holy church loveth the chaste,
and Christ will have those that serve Him in chastity
at the living sacrifice of His body and blood.
We have to speak about the wise Petronilla,
the blessed Peter's daughter, but this occurred to our mind.)
The aforesaid Marcellus said that she lay
in a palsy even as Peter himself willed it.
Then Titus enquired of the blessed Apostle,
why he suffered her so to lie on a sick bed,
when he healed all other cripples, and she alone lay so?
Then said the holy father, that it was for her profit,
'But, lest any one should think that our word cannot
give her healing, I command her now to arise
and serve us all;' and she immediately arose,
served her father, and his companions, being made whole.
After this attendance the holy Peter commanded
her to go to bed, and be again diseased.
Thus she was perfected in the fear of God, and God healed her again,
so that she might herself heal many others,

þurh halige gebedu[1] on ðæs hælendes naman .
Hire wæs sum oþer mæden geferlæht felicula gehaten
ful-fremed on godes ege . and on ealre godnysse[2] .
ac petronella wæs swyðe wlitig on hiwe .
Þa com sum heretoga . se wæs gehaten flaccus .
mid mycelre fare to þære mæran petronellan .
wolde hi niman to wife for hire wlitigan hiwe .
Þa cwæð *þæt* halige mæden to þam hæþenan menn[3] .
hwi come þu mid wæpnum and mid wælreowum cempum
to anum mædene unmihtigum to wige .
ac gif ðu me habban wylt hat cuman to me
æðelborenne wíf . and wlitige mædenu
nu æfter ðrym dagum . and ic efne mid him
to þinum huse cume . and he hire gelyfde[4] .
Hwæt þa petronella mid [5]fæstenum hi gebæd[5]
to ðam heofonlican cyninge . þe heo gecoren hæfde
on eallum þam fyrste . and felicula samod .
oðþæt nicomedis se mæsse-preost cóm
on þam ðriddan dæge . and dyde him mæssan .
and seo halige petronella þa husel under-feng .
gewende[6] to hire bedde and gewát sona .
Þa comon þa wíf swa heo [7]hæfde gecwæden[7] .
and be-hwurfon[8] hire líc oþþæt heo bebyrged wæs .
swylce hi forðan comon *þæt* hi þa fæmnan bestodon .
Þa awende se flaccus to feliculan his mod .
and cwæþ hire þus to mid þrutigendum mode .
Geceos þe nu ardlice[9] an þyssere[10] twægra[11] .
oþþe ðu beo min wíf . oððe gebuh[12] to urum godum
and him lác geoffra . ac heo him *and*wyrde þus .
Ne beo [13]ic næfre þin wif . forðan þe ic sylfwylles eom
criste gehalgod . ne ic þam hæþenum godum
lac ne geoffrige . forðan þe ic on crist gelyfe[14] .

[1] B. bedum. [2] U. góódnysse. [3] B. þegnum. [4] B. lefde. [5-5] B. festine hire bed. [6] U. B. and gewende. [7-7] U. ge-cweden hæfde; B. ſ-cwæden hæfde. [8] B. bi-hyrfon. [9] B. heardlice. [10] U. ðysra. [11] U. twegra; B. twegræ. [12] B. þu buh. [13] Leaf 57. [14] B. ic criste ſ-lyfe.

through holy prayers, in the Name of Jesus.
With her another maiden was brought up named Felicula [her foster-sister],
perfect in God's fear, and in all goodness;
but Petronilla was very fair of face.
Then came a certain ruler, who was called Flaccus
with a great company to Petronilla the maiden,
and desired to take her to wife for her fair face.
Then said the holy maiden to the heathen man,
'Why hast thou come with weapons, and rude soldiers
unto a maiden powerless for war?
but if thou wilt have me, bid come unto me
noble matrons, and fair maidens
three days hence, and behold, I will with these
come to thy house,' and he believed her.
So then Petronilla prayed with fasting
to the heavenly king, who had chosen her,
during all that space, and Felicula with her,
until Nicomedes the mass-priest came
on the third day, and said mass for them,
and the holy Petronilla received the housel,
returned to her bed, and quickly died.
Then came the women as they had agreed,
and swathed her body until she was buried,
as if they had come for the purpose of attending to the woman.
Then Flaccus turned his mind to Felicula,
and thus said to her with a threatening manner,
'Choose thee now quickly one of these two things,
Either be my wife, or bow to our gods,
and offer sacrifice to them;' but she answered him thus,
'I will never be thy wife, because that of my own will
I am dedicated to Christ, neither will I offer sacrifice
to the heathen gods, because I believe in Christ.'

Þa hét se arleasa flaccus . þa fæmnan gebringan
on þyster-fullum[1] cwearterne . and cwæð . þæt man[2] ne sceolde
ænigne[3] bigleofan hire dón binnon seofon nihton[4] .
Heo wunode þa swá seofon niht meteleas .
and syððan wearð getintregod for þan soðan geleafan
and for hyre mægð-hade oðþæt heo wearð gemartyrod .
and hire gast ferde freoh to heofonum .
Þa com nicomedis se fore-sæda masse-preost .
and bebyrgde[5] hire líc to lofe þam ælmihtigan .
Þa gelæhte flaccus þone geleaf-fullan preost .
and forðan þe he nolde þam fulum godum geoffrian .
het hine beswingan oðþæt he sawlode .
He gewat þa to heofonan to hælende criste .
þam is wuldor and wurð-mynt[6] . on ealra worulda woruld .
AMEN.

XI.

VII. ID*US* MAR*TIAS*. NATA*LE* SA*NCTORUM* QUADRAGINTA MILITUM.

We wyllaþ eow gereccan þæra feowertigra cempena ðrowunge .
þæt eower geleafa þe trumre sy . þonne ge gehyrað
hu þegenlice hí þrowodon for criste .
On þæs caseres dagum þe wæs gehaten licinius
wearð astyred mycel ehtnys ofer þa cristenan .
swa þæt ælc cristen mann sceolde be his agenum feore
þam hælende wið-sacan and to hæðenscype gebugan .
and þam deofolgyldum drihtnes wurþmynt gebeodan .
Þa wæs geset sum wælhreowa dema
agricolaus gecíged . on anre byrig
sebastia gehaten . on þam lande armenia .
Se fore-sæde dema wæs swiðe arleas .

[1] U. ðeosterfullum; B. ðeosterfule. [2] B. nan mon. [3] B. om. [4] U. nihtum; B. nihte. [5] U. be-byrigde; B. burigde. [6] B. wurðment á.

Then commanded the wicked Flaccus to bring the maiden into a very dark prison, and said, that no man was to give her any sustenance for seven nights.
Thus she remained seven nights meatless,
and was afterwards tortured for the sake of the true faith, and for the sake of her virginity, until she was martyred, and her free soul departed to Heaven.
Then came Nicomedes the aforesaid mass-priest,
and buried her body, to the praise of the Almighty.
Then Flaccus seized the faithful priest,
and, because he would not sacrifice to the foul gods,
commanded him to be scourged until he gave up the ghost.
Thus he departed to Heaven to Jesus Christ,
To Whom is glory and worship world without end. Amen.

XI.

MARCH 9. THE FORTY SOLDIERS, MARTYRS.

We will relate to you the Passion of the Forty Soldiers,
that your faith may be the firmer when ye hear
how devotedly (lit. thane-like) they suffered for Christ.
In the emperor's days who was called Licinius
a great persecution was stirred up against the Christians,
so that every Christian man had, for the sake of his own life,
to deny the Saviour and conform to heathenism,
and to sacrifice the Lord's honour to idols.
There was set a certain bloodthirsty judge,
called Agricola, in a city
hight Sebaste, in the land of Armenia.
The aforesaid judge was very wicked,

cristenra manna ehtere and arod to deofles willan .
Þa het se cwellere þæs caseres cempan
ealle geoffrian . heora lác þam godum .
Þa wæron on þam camp-dome cappadonisce cempan .
feowertig cristenra[1] unforhte on mode .
æw-fæstlice libbende æfter godes lare .
Þas gelæhte se [2]dema and gelædde hí to þam deofolgyldum .
and cwæð mid olecunge . *þæt* hí æþele cempan wæron .
and on ælcum gefeohte fæst-ræde him betwynan .
and symle sige-fæste on swiþlicum gewinne .
æt-eowiað nu forði eowre anrædnysse .
and eow sylfe under-þeodað þæra cyninga gesetnyssum .
and geoffriað þam godum ærþam þe gebeon getintregode .
Þa cwædon þa cristenan . to ðam cwellere þus .
Oft we oferswiðdon swa swa þu sylf wistest
ure wiðer-winnan on gehwylcum gewinne .
þa þa we fuhton for ðam deadlicum kyningce .
ac us gedafenað swyðor mid geswince to campigenne .
for þam undead-licum cyningce and þe ofer-swiðan .
Þa cwæð se dema *þæt* hí oþer þæra dydon .
swa hí þam godum geoffrodon and arwurðnysse hæfdon .
swa hi ða offrunge for-sawon and gescynde wurdon .
smeageð nu ic bidde hwæt eow betst fremige .
Ða halgan *and*wyrdon þam hæðenan cwellere .
Drihten foresceawað . hwæt us fremige .
Þa hét se cwellere hí on cwearterne gebringan .
hwæt þa halgan þa heora cneowa bigdon
binnon þam cwearterne þus biddende crist .
Alys us nu drihten fram deoflicum costnungum .
and fram eallum æswicungum unrihtwisra wyrhtena .
Hi sungon on æfenunga eft oðerne sealm .
and on heora gebedum wunodon þurh-wacole oð midde niht .
Þa æt-eowde se hælend hine sylfne his halgum .
and hi þus getrymde to þam to-weardan ge-winne .
God is eower anginn . and eower inngehýd

[1] 'ra' in a different hand. [2] Leaf 57, back.

a persecutor of Christian men, and ready to the devil's will.
Then commanded the murderer that all the emperor's soldiers
should offer their sacrifices to the gods.
There were in the army (warfare) Cappadocian soldiers,
forty Christians, unfearful in mind,
living piously after the doctrine of God;
these the judge seized and led them to the idol-sacrifice,
and said with flattery that they were noble soldiers,
and in every conflict constant to each other,
and ever victorious in sharp conflict.
'Show now therefore your constancy,
and subject yourselves to the king's commands,
and sacrifice to the gods before ye be tormented.'
Then spake the Christians to the murderer thus;
'Often have we overcome, even as thou thyself knowest,
our adversaries in every battle,
when we fought for the mortal king;
but it becometh us even more with toil to fight
for the immortal King and to withstand thee.'
Then said the judge that they should do one of these two things,
either they must sacrifice to the gods and have honour,
or else contemn the offering and be put to shame;
'Consider now, I pray you, what will best profit you.'
The saints answered the heathen murderer,
'The Lord will foreshow what may profit us.'
Then bade the murderer to bring them into a dungeon.
So then the saints bowed their knees
within the dungeon, thus praying Christ,
'Deliver us now, Lord, from the devil's temptations,
and from all the deceits of unrighteous workers.'
They sang in the evening again another psalm,
and continued vigilant in their prayers until midnight.
Then the Saviour manifested Himself to His saints,
and thus encouraged them to the coming conflict:
'God is your beginning (guide) and your encouragement,

ac se bið gehealden seþe oð ende þurh-wunað .
Ealle hi gehyrdon þæs hælendes word
and wurdon afyrhte . and forði þurh-wunodon
buton slæpe oð dæg . heora drihten mærsigende .
Hwæt þa agricolaus on ærne mergen gegaderode
his geborenan magas to his manfullan geþeahte .
and het him to lædan þa halgan godes cempan .
Hi þa ealle feowertig æt-foran him stodon
þa began se de[1]ma eft hi herigan .
cwæð *þæt* heora gelican næron on þæs caseres lande
ne swa ge-herede . ne him swa leofe .
gif hi noldon awendan þa lufe to hatunge .
Þa cwædon þa halgan . *þæt* hi hine hatodon
for his geleaf-leaste . and lufedon heora drihten .
Þa grimetede se wælhreowa swa swa grædig leo .
and het hí gebringan gebundene on cwearterne .
forðan þe he anbidode þæs ealdormannes to-cymes .
Þa com se ealdorman ðæs embe seofon niht .
and het sona gelangian þa geleaffullan halgan .
Þa cwæð heora an . his nama wæs quirion .
Eala ge gebroðra uton beon gehyrte .
swa oft swa we clypodon to criste on gefeohte
we wurdon sige-fæste sona þurh his fultu*m* .
and we eac ofer-swiðdon þone onsigendan here .
Hwilon we wæron on micclum gewinne .
and eall ure folc mid fleame æt-wand
buton we feowertig þe on ðam feohte stodon .
biddende georne ures drihtnes fultu*m* .
and sume we afligdon sume feollan ætforan us .
and ure an næs gæderod (*sic*) fram ealre þæra meniu .
Nu is ure wiðer-winna þes wæl-hreowa heretoga .
oðer is se dema . and se deofol þridda .
þas ðry syrwiað hu hi ús beswicon .
ac uton nu clypian crist us to gefylstan .
and þa egeslican tintregu . ne þa teartan witu .

[1] Leaf 58.

but he shall be upheld who continueth to the end.'
They all heard the Saviour's words,
and were affrighted, and therefore continued
without sleep until day, magnifying their Lord.
Then Agricola in the early morning gathered
his born kinsmen to his wicked council,
and bade lead to him the holy soldiers of God.
So they all forty stood before him.
Then began the judge again to praise them,
saying that there were none like them in the emperor's land,
neither so extolled nor so dear to him,
if they would not turn that love to hate.
Then said the saints that they hated him
for his unbelief, and loved their Lord.
Then raged the cruel one like a greedy lion,
and bade that they should be brought bound into the dungeon,
because he awaited the chief magistrate's coming.
Then about a se'nnight after this the chief magistrate came,
and immediately bade summon the faithful saints.
Then said one of them, whose name was Quirio,
'Oh ye brothers, let us be encouraged;
as often as we have cried to Christ in the fight,
we were victorious straightway through His succour,
and we likewise overcame the approaching army.
Once we were in a great conflict,
and all our people escaped by flight,
except we forty who stood to the fight,
earnestly entreating our Lord's assistance,
and some we put to flight, others fell before us,
and not one of us was harmed by[1] all that multitude.
Now is our adversary this bloodthirsty Prefect,
another is the judge, and a third is the devil;
these three lay snares how they may deceive us;
but let us now call Christ to help us,
and neither the awful tortures, nor the sharp punishments,

[1] Read *ge-derod*, harmed; not *gaderod*, gathered.

ne ænige bendas us ne beoð to bealwe .
Æfre we wæron gefultumode on ælcum gefeohte
swa oft swa we sungon þisne ænne sealm .
Deus In nomine tuo saluum me fac et in uirtute tua libera me .
Et cetera . [*þæt* is on englisc[1];]
Þu ælmihtiga god gehæl me on þinum naman .
and on þinre mihte me alys [eal[1]]wealdend .
Hi wurdon þa gelædde mid þysum lofsange to þam reðum.
and comon gehwylce to þære wæfer-syne .
þa beheold se heretoga þa halgan and cwæþ .
Ge sceolan habban æt me . wyrðmyntas and sceattas .
gif ge urum godum offrian wyllað .
Gif ge þonne beoð þwyre to þisum
ge beoð geunwurðode . and eac [2]gewitnode .
Þa cwædon þa halgan *þæt* hi ðone hælend wurðodon .
and nænne oðerne swa healicne ne tealdon .
Þa hét se ealdorman mid ormætum graman .
heora neb beatan mid blacum flintum .
ac þa stanas wendon wið þæra ehtera
swa *þæt* ða cwelleras hi sylfe cnucodon .
Þa gelæhte se ealdorman . ænne ormetne flint
wearp to þam halgum . ac he wand þwyres
to þam heah-gerefan . and his heafod to-bræc .
Þa wurdon þa halgan swyþe gehyrte .
and sungan sona þisne sang mid geleafan .
Qui tribulant me Inimici mei Ipsi infirmati sunt et ceciderunt .
Mine fynd þe me gedrefdon syndon geuntrumode . and adún
feollon .
Þa swór se dema *þæt* hi þurh dry-cræfte .
þa stanas awendon to heora witnerum .
Þa het se ealdor-man hi ardlice lædan
æft Into cwearterne . and mid carfullum mode
smeade wið his rædboran hwæt him to ræde þuhte .
hu he mihte his hosp on þam halgum gewrecan .
Hi wurdon þa gebrohte binnan þam cwearterne .

[1] *Added in a later hand.* [2] Leaf 58, back.

nor any bonds shall be for our bale.
Ever have we been helped in each fight,
as often as we have sung this one psalm,
Deus in nomine tuo saluum me fac, et in virtute tua libera me: et cetera.' That is in English,
'Thou, Almighty God, save me in Thy Name,
and in Thy might deliver me, Ruler of all.'
Thereupon they were brought with this song of praise to the cruel one,
and every one came to the spectacle.
Then the Prefect looked on the saints, and said,
'Ye shall have from me honours and riches,
if ye will sacrifice to our gods;
but if ye then shall be perverse against this,
ye shall be dishonoured and likewise tortured.'
Then said the saints, that they worshipped the Saviour,
and accounted none other so high.
Then commanded the chief magistrate, with exceeding anger,
to beat their faces with black flints,
but the stones turned against the persecutors,
so that the murderers knocked themselves.
Then the chief magistrate seized an exceeding great flint,
and threw it at the saints, but it turned backward
towards the Prefect and brake open his head.
Then were the saints greatly heartened,
and straightway sung this song with faith,
'*Qui tribulant me inimici mei ipsi infirmati sunt et ceciderunt.*'
'My foes who afflicted me are weakened and have fallen down.'
Then swore the judge that they through sorcery
had turned the stones against their tormentors.
Then commanded the chief magistrate to bring them quickly
again into the prison, and with anxious mind
sought out with his counsellors what seemed to them advisable,
how he might wreak his contumely on the saints.
So they were brought into the prison,

and sungon þysne sealm mid swyþlicre blysse .
Ad te leuaui oculos meos qui habitas in celis . et cetera . [þæt is on englisc[1]]
To þe ic ahæbbe mine eagan drihten .
þu þe eardast on heofonum . and hi ealne ðone sealm sungon .
Hwæt þa on middere nihte com se ælmihtiga drihten
of ðære healican heofonan . and his halgan geneosode .
and þysum wordum gespræc[2] þe her synd awrytene .
Se þe soðlice gelyfð on þone lyfigendan fæder .
and on his ancennedan sunu . and on þone halgan gast .
þeah þe he dead beo . he bið swa þeah cucu .
Beoð gehyrte . and eow ne ondrædaþ þæra hæðenra wita
þe synd hwilwend-lice . Beoð geþyldige on þissere hwile .
þæt ge beon. gewuldor-beagode on þære ecan worulde .
Þa wunodon þa halgan þurh-wacole oð mergen .
on heofonlicre blysse þurh þæs hælendes cyme .
þa het se ealdor-man hi on mergen gefeccan .
and hi ealle cwædon swylce mid anum [3]muðe .
Doð nu be us *þæt þæt* drihten wile .
Þa com eac se deofol . and hæfde ænne dracan on hanða .
and swurd on oðre . þus secgende þam deman .
Þu eart min agen ongin nu swiþe wel .
Swylce hé cwæde ofer-swið þas cristenan
þurh tearte wita . *þæt* hí to me gebugan .
Þa gewearð þam ehterum on heora yfelum geþeahte .
þæt hí þa godes halgan on heardum bendum geleddon .
to anum bradum mere mid bysmorfullum edwite .
On þam timan wæs swiþe hefig-time wynter .
and se fore-sæda mere wæs mid forste ofer-þeaht .
and se winterlica wind wan mid þam forste .
Þa scufon þa hæþenan þa halgan Into þam mere .
to middes þam ise ealle unscrydde .
and heom[4] weardas setton þurh-wacole menn .
þæt heora nan ne mihte mid fleame æt-berstan .

[1] *Added in a later hand.* [2] *The* æ *looks like* ei, *and the* r *is above the line.* [3] Leaf 59. [4] MS. him, *alt. to* heom.

and sung this psalm with exceeding joy,
'*Ad te leuaui oculos meos, qui habitas in celis, et cetera.*' That is in English,
'To Thee I lift up mine eyes, O Lord,
Thou that dwellest in the heavens,' and they sung the whole psalm.
Lo, then! at midnight came the Almighty Lord
from the high heaven, and visited His saints,
and spake these words that are here written:
'He who truly believeth on the living Father,
and on His only-begotten Son, and on the Holy Ghost,
though he be dead, nevertheless he shall live;
be heartened, and be not afraid of the torments of the heathen,
which are but transitory; be patient for this while,
that ye may be crowned with glory in the eternal world.'
Then the saints continued watching until morning
in heavenly bliss, through the Saviour's coming.
Then in the morning the magistrate bade fetch them,
and they all said as if with one mouth,
'Do now by us that which the Lord will.'
Then came also the devil, and had a serpent in one hand
and a sword in the other, thus saying to the judge,
'Thou art my own, begin now right well;'
as if he had said, 'Overcome these Christians
through sharp tortures that they may submit to me.'
Then it came to [the minds of] the persecutors, in their evil thought,
that they would lead God's saints in heavy chains
to a broad mere with ignominous taunts.
At that time there was a very severe winter,
and the foresaid mere was covered over with ice,
and the winterly wind raged as well as the frost.
Then the heathens shoved the saints into the mere,
into the middle of the ice, all unclothed,
and set vigilant men for warders over them,
that none of them might escape by flight.

Þær wæs eac geset swiþe gehende þam mere.
wearm wæter on cyfe . gif þæra cyþera hwylc
wolde forlætan his geleafan . and his lic baðian
on þam wearman wætere . for ðæs wyntres teartnysse .
Hit begann þa on æfnunge egeslice freosan .
þæt þæt ís befeneg þa foresædan martyras .
swá *þæt* heora flæsc for ðam forste tobærst .
Þa eargode heora án for þam ormætum cyle .
awearp his geleafan and wolde hine baðian
on þam wlacum wætere and wende fram his geferum .
ac he gewát sona swa hé *þæt* wæter hrepode .
and wearð seo wearmnys him awend to deaðe .
forþan þe his geleafa ne geleaste oð ende .
swa swa drihten sæde him sylf on þam cwearterne .
Þa gesawon þa oðre hu þam anum getimode .
and sungon þysne sang . swylce of anum muðe .
Ne yrsa ðu drihten us on ðysum deopum flodu*m* .
ne þin hat-heortnys on þyssere ea ne sy.
Se þe hine ascyrede for þyssere scearpnysse fram us .
his lima synd toslopene and hé sona losode .
We nellað drihten næfre fram þe twæman .
oð *þæt* ðu us gelyf-fæste þe to lofe drihten .
we ge[1]cygað þinne naman . þonne[2] þe soðlice heriað
ealle gesceafta . and ealle niwelnyssa[3] .
fyr . and hagol . snaw . and ceald is .
windas . and stormas . þe þin word gefyllað .
Þu gæst ofer sæ swa swa ofer grenre eorðan .
and þu æþelice gestilst hyre strangan yða .
Þu gehyrdest drihten þone heah-fæder Iacob .
þaþa he for-fleah þa frecenfullan þeowracan .
þe his agen broþor esau geeowæð .
Þu wære mid iosepe In aegypto-lande .
and hine of þeowdome ahofe to hlaforde .
Þu gelæddest moysen of ðam ylcan lande

[1] Leaf 59, back. [2] MS. þone, *alt. to* þonne (*wrongly*).
[3] MS. niwelnysse, *alt. to* niwelnyssa.

There was also set, very handy to the mere,
warm water in a vessel, if any of the martyrs
desired to forsake his faith and bathe his body
in the warm water, for the winter's tartness.
Then it began in the evening to freeze awfully,
so that the ice seized upon the aforesaid martyrs,
so that their flesh cracked by reason of the frost.
Then one of them turned coward on account of the exceeding chill,
cast away his faith, and desired to bathe himself
in the luke water, and turned from his companions;
but he died as soon as he touched the water,
and the warmness was turned into death to him,
because his faith did not last until the end,
even as the Lord Himself said in, the prison.
Then the others saw how it befell that one,
and sung this song, as if with one mouth,
'Be not angry with us, Lord, in these deep floods,
neither let Thy hot displeasure be in this water.
As for him who for this sharpness separated himself from us,
his limbs are relaxed and he has quickly perished;
we will never part from Thee, O Lord,
until Thou quicken us, O Lord, to Thy praise.
We will show forth Thy name, Thee whom verily praise
all creatures and all deeps,
fire and hail, snow and cold ice,
winds and storms, which fulfil Thy word.
Thou goest over sea even as over green earth,
and Thou easily stillest her strong waves;
Thou heardest, Lord, the patriarch Jacob
when he fled away from the wicked threats
which his own brother Esau spake.
Thou wert with Joseph in the land of Egypt,
and didst raise him from serfdom to lordship;
Thou leddest Moses from that same land

eft mid israhele folce þurh fela tacna .
and him weg gerymdest on þære readan sǽ .
Þu gehyrdest eac siððan þine halgan apostolas .
gehyr us nu drihten on þysum deopum flode .
and ne lǽt us besencan on ðissere cealdan hreohnysse .
ne ús ne forswelge þes swearta grund .
We synd earmingas gehelp us nu drihten .
We synd gesette on sælicum grunde .
and ure blód fleoð to urum fotum adune .
geliðe-waca nú þisne unliðan cyle .
Þæt menn magon oncnawan *þæt* we to þe clypodon .
and we beon gehealdene forðan þe we hopiað to ðe .
Hwæt ða færlice wearð mycel wundor ðurh god .
þær com heofonlic leoht to þam halgum martyrum .
swa hát swa sunne scinende on sumere .
and *þæt* ís formealt on eallum þam mere
and *þæt* wæter wearð awend to wynsumum baðe
Ealle þa weard-menn wæron á·r geswefode .
buton heora anum þe þyses ealles hlyste
hu hi hí gebædon . and hú se án forferde .
Þa beheold se ylca hwanon *þæt* leoht scean .
ða geseah he bringan mid þam beorhtan leohte
ufan of heofonum an leas feowertig kyne-helma .
þam halgum martyru . þe on ðam mere stodon .
Þa under-geat he sona *þæt* se án næs geteald
to þam cyne-helmum cristes þegna .
forþan þe he nolde þa earfoðnyssa forberan .
Ða awrehte se án þa oðre weardas .
and unscrydde hine sylfne and scæt into ðam mere
clypigende . and cweðende . ic eom eac [1] cristen
He eode to ðam halgum . and clypode to ðam hælende .
Ic gelyfe on þe drihten swa swa þas gelyfað .
læt me beon geteald to heora getele .
and do me þæs wyrðne *þæt* ic wælhreowe tintrega
for þe þrowige . and on ðe beo afandod .

[1] Leaf 60.

back with the people of Israel by many signs,
and didst open out a way for them in the Red Sea;
Thou heardest also afterward Thine holy Apostles;
hear us now, Lord, in this deep flood,
and let us not sink in this cold tempest,
neither let this swart abyss swallow us up.
We are miserable creatures, help us now, Lord;
we are set in the watery depths,
and our blood fleeth adown to our feet;
mitigate now this ungentle chill,
that men may recognise that we have cried to Thee,
and that we are preserved because we hope in Thee.'
Lo, then suddenly there was a great wonder, through God's grace;
there came a heavenly light to the holy martyrs,
as hot as the sun shining in summer,
and the ice melted away over all the mere,
and the water was turned to a pleasant bath.
All the warders had been before cast into sleep,
except one of them who had listened to all this,
how they had prayed, and how the one had died.
Then beheld the same [man] whence that light shone,
then saw he brought with the bright light,
down from heaven, one less than forty crowns
to the holy martyrs who stood in the mere.
Then immediately he perceived that the one was not accounted [worthy]
of the crowns of the servants of Christ,
because he would not endure the hardness.
Then that one aroused the other warders,
and unclothed himself and plunged into the mere,
crying out and saying, 'I also am a Christian.'
He went to the saints, and cried to the Saviour,
'I believe on Thee, Lord, even as these believe,
let me be numbered amongst the number of them,
and make me worthy of this, that I may suffer
cruel torments for Thee, and be proved (to be) in Thee.'

Þa geseah se deofol þæt þa drihtnes halgan
wæron gefrefrode on heora frecednysse .
and on geleafan þurh-wunodon swa swa he ær ne gelyfde .
þæt hi æfre þone cyle swa gesæliglice acoman .
Þa bræd se sceocca hine sylfne to menn .
gewrað his sceancan and wánode him sylfum .
Wa ís me earmum þæt ic eom ofer-swyþed .
fram þysum halgum werum . and ic eom gebysmorod .
Hæfde ic ælteowe þenas . nære ic þus eaðelice oferswiðed .
Nu ic wylle awendan þæs wælhreowan heortan .
to þan gepance þæt he þyssa halgena líc
ealle forberne and on ðære ea awurpe .
þæt furðon heora bán ne beon æfre afundene .
Þa sungon ða halgan on þam softum baðe .
þu eart ana god ælmihtig scyppend .
þu ðe wundra wyrcst . and ure wiðer-winnan ofer-swiðst .
Þu gescyndest þone sceoccan þe embe us syrwde .
Hwæt þa on ærne mergen comon þa arleasan cwelleras .
and axodon þa weard-menn hu-meta se an
wære to þam halgum geðeod . oððe hwæt he gesawe .
Þa cwædon þa weardas to ðam wælhreowum demum .
We feollan on slæpe swarlice ealle
swylce we on deaðe lagon . ac he læg þurh-wacol .
geseah ða wundra and wræhte us siððan .
Þa gesawe he[1] þæt leoht and he gelyfde sona .
unscrydde hine eallne and eode into heom[2] .
and cwæð mid hluddre stemne . þæt he gelyfde on crist .
Þa hét se arleasa dema hi ealle gelædan
of ðam bradum mere . and tobrecan heora sceancan .
þa ongunnon ða hæðenan hi handlinga ateon .
and to-bræcon heora sceancan . swá swá heom[2] beboden wæs .
Þa sungon hi þisne sealm on þære bræce .
Anima nostra sicut passer erepta est de laqueo uenantium .[3] *Et cetera* . [þæt is on englisc ;[4]]

[1] MS. we. [2] MS. him, *alt. to* heom. [3] Leaf 60, back.
[4] *Added in a later hand.*

Then saw the devil that the Lord's saints
were comforted in their peril,
and continued in faith as he would not before have believed
that they could ever so happily have endured the chill.
Then the devil turned himself into a man,
writhed his shanks and bewailed himself,
'Woe is me miserable, that I am overcome
by these holy men, and I am put to shame;
had I faithful servants, I should not be thus easily overcome;
now I will turn the heart of this persecutor
to the thought, that he shall burn up all the bodies
of these saints and cast them into the river,
that even their bones may never be found.'
Then sang the saints in the soft bath,
'Thou only art God, Almighty Creator,
Thou that workest wonders and overcomest our adversaries;
Thou puttest to shame the devil who laid snares for us.'
Then in the early morning came the wicked torturers,
and asked the warders how the one
had become associated with the saints, and what he had seen.
Then said the warders to the bloodthirsty judges,
'We all fell heavily asleep
as if we lay in death, but he lay watching,
saw the wonders, and roused us afterwards;
then he saw the light, and immediately believed,
stripped himself entirely and went unto them,
and said, with a loud voice, that he believed in Christ.
Then commanded the impious judge to lead them all
out of the broad mere, and to break their legs.
Then began the heathen forthwith to drag them
and brake their legs, even as was commanded them.
Then sung they this psalm during the breaking,
'*Anima nostra sicut passer erepta est de laqueo venantium, et cetera.*' That is in English,

Ure sawl is ahred of grine swa swa spearwa[1] .
þæt grin is tobryt . and we synd alysede .
Ure ealra fultum is on ðæs drihtnes naman .
seðe geworhte heofonas and eorðan .
Þa cwædon hí amen . and heora gastas ageafon .
and ferdon swá gemartyrode to þam ælmihtigan drihtne
þe him ǽr gefultumode on ðam frecednyssum .
and hi æfre getrymde oþþæt hi him tocomon .
Ða gedyde se dema swa swa se deofol gebeotode .
het hi ealle forbærnan on swiðe bradum fyre .
ac þa bán belifon æfter þam bærnette .
þa awurpon þa hæðenan into ðam widgillum streame .
þis wearð geswutelod sona æfter þrym dagum
sumum halgan bisceope on þære ylcan þyrig .
Him comon to on swæfne þa soðan godes halgan .
and sædon hwær heora bán þa gebrohte wæron .
Hwæt þa se bisceop of his bedde arás .
and ferde mid his preostum to ðam flode nihtes .
Þa scinon ða bán swa beorhte swa steorran
on þam wætere . and hi ðæs wundrodon .
Ealle hi becoman to anre dypan .
and næs forloren naht on þam flode .
and þæt leoht geswutelode swa hwǽr swa hi lagon .
Þa gebrohte se bisceop ealle þa halgan bán
on gelimplicum scrynum . and gelogode hi up
on geleaf-fulre cyrcan to lofe þam ælmihtigan .
ðam sy wuldor . and wurðmynt on ealra worulda woruld. Amen.
Hwæt losað æfre þam ælmihtigan gode .
Gif hwylc ungesælig mann his scyppende bið ungehyrsum .
and nele þurh-wunian on wél-dædum oð ende .
ac forlæt his gelæfan and þone leofan drihten .
þonne bið oðer gecoren to þam kyne-helme
þe se oðer nolde geearnian þurh geswinc .
swá swá ge gehyrdon on þissere rædinge .
þæt an þæra weard-manna wearð þam halgum geðeod .

[1] MS. spearwe, *alt. to* spearwa.

'Our soul is escaped out of the snare as a sparrow,
the snare is broken, and we are delivered.
The help of us all is in the Name of the Lord,
of Him who made the heavens and the earth.'
Then said they 'Amen,' and gave up their ghosts,
and went thus martyred to the Almighty Lord,
who had before succoured them in perils,
and had ever strengthened them until they came to Him.
Then did the judge as the devil had commanded,
and bade burn them all in a very large fire,
but the bones remained after the burning;
which the heathen then threw into a wide stream.
This was straightway revealed after three days
to a certain holy bishop in the same city.
To him came in a dream the true saints of God,
and said whither their bones had been carried.
Then the bishop arose from his bed,
and went with his priests to the river by night.
Then shone the bones as brightly as stars
in the water, and they wondered thereat;
they had all come to [i. e. fallen into] a deep place,
and not one [bone] was lost in the flood;
and the light revealed wheresoever they lay.
Then the bishop brought all the holy bones
into a seemly shrine, and laid them up
in the orthodox Church to the praise of the Almighty,
to Whom be glory and worship to all ages of ages. Amen.
What is ever lost to Almighty God?
If any unhappy man be disobedient to his Creator,
and will not continue in well-doing unto the end,
but forsaketh his faith and the dear Lord,
then shall another be chosen for the crown
which the other would not earn by labour,
even as ye have heard in this lection
that one of the warders became associated with the saints,

and gelæhte þone kyne-helm þe se oðer forleas
Iudas eac se arleasa þe belæwde þone hælend .
aheng hine sylfne sona on grine .
and mathias se eadmoda wæs gemærsod siþþan ..
and to apostole ge[1]coren æfter cristes æriste .
and hæfð þone wurðmynt þe se wælhreowa forleas .
þurh his agenne swicdóm þaða he sealde his scyppend .
Nyte we hweþer se weardmann wære æfre gefullod .
ac we witon swa þeah hwæt wise lareowas sædan .
þæt ælc ðæra þe bið acweald for cristes geleafan
bið soðlice gefullod þon*ne* he swylt for gode .
and on his blode aðwogen fra*m* synna horwu*m* .
and [leofað[2]] mid þam drihtne þe he his líf fore sealde .
Nis gode nan neod *þæt* we god wyrcan .
ne he nan þing ne hæt for his ægnre neode .
ac hit fremað us sylfu*m* swæ hwæt swa he us bebyd .
and we beoð gesælige gif we uru*m* scyppende gehersumiað .
and gif we hine ænne ofer ealle þincg lufiað .
seðe hine forlæt he losað witodlice .
þeahhwæþere gelicað þam leofan drihtne .
þæt we his willan mid weorcum gefremman .
and þurh *þæt* ge-earnian *þæt* éce líf mid him .
Se apostol paulus sette on his pistole
þæt we soðlice synd ures scyppendes gefylstan .
swá *þæt* ure drihten deð þurh his gecorenan
fela þincg on worulde . and fylst him æfre swa þeah
forðan þe menn ne magon on mode asmeagan
ænige godnysse buton hit of gode cume .
ne naht to góde gedón . butan godes fylste .
He is swa mihtig wyrhta . *þæt* he mæg awendan
yfel to gode þurh his godnysse .
Micel yfelnyss wæs on iudeiscum mannu*m* .
þaþa hi syrwdon mid sweartu*m* geþance
hu hi crist acwealdon . and *þæt* com us to hæle .

[1] Leaf 61.
[2] *Added in a late hand; written* lyfað, *altered to* leofað.

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